

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., July 21, 1938

NEW SERIES
VOLUME XL No. 29

Who's Who and What's What

For the first six months of this year North Carolina Baptists gave three per cent more than for the same period last year.

Dr. Roland Q. Leavell and wife will spend a short vacation with his wife's father and mother, Dr. and Mrs. W. F. Yarborough at Pickens. We understand that while he is visiting Dr. Leavell will hold a meeting at Pickens.

Pastor T. W. Bishop had Rev. Ben Standifer of Arkansas City with him in a good meeting at Moaks Creek church in Lincoln County. The pastor says brother Standifer preached the Bible throughout the meeting. There were three additions to the church.

Pastor D. O. Horne reports 15 additions to the church at Monticello from the meeting in which Dr. L. E. Green of Prentiss preached, 9 by baptism. The pastor says, "Dr. Green, my neighbor pastor, is a great preacher and lovable fellow, and is doing splendid work at Prentiss."

Dr. E. B. Willingham, pastor of Delmar Church, St. Louis, announces these sermon subjects: Martin Niemoeller, Chiang Kai-Shek, Madame Curie, Albert Schweitzer, and Jane Addams. We do not remember to have seen any mention of these in the Bible.

To the members of Van Winkle church: This is your first copy of our state Baptist paper. My earnest desire is that each member of the family will read all of every issue. You will gain information, inspiration and edification that cannot be had from any other source. May the Lord use this as a means of promoting his kingdom work in our church to the ends of the earth.—E. J. Blackford, Pastor.

Mr. Lewis A. Meyers, educational director in First Church, New Orleans, says they have had three Vacation Bible schools with 504 enrolled, one third of them from Catholic homes. Another school started last week with two more to come, one of them on lower Canal St. The total enrollment is expected to be 800 boys and girls. More than 100 workers have been engaged and scores have been converted or rededicated their lives to the Lord.

The Hundred Thousand Club has been paying off the debts of the Southern Baptist boards. Hereafter the percentages allocated to these boards will be as follows: Foreign Missions 18; Home Missions 29.7; Southern Baptist Hospital 1.3; S. B. T. Seminary 18 1/3; Southwestern Seminary 18 1/3; Baptist Bible Institute 12 1/3. Don't confuse this with the percentages going to Southwide objects from the Cooperative Program.

You will see in this week's Record an announcement by Dr. W. W. Hamilton with reference to meeting the annual interest debt on the Baptist Bible Institute. As you know no money from the 100,000 Club can be used in paying interest, but must be used to pay the principal of the indebtedness. This is being gradually reduced. But the interest on the debt can be paid only by voluntary personal contributions. This writer takes pleasure in helping to meet these semiannual payments, and in commanding Dr. Hamilton's request for assistance in meeting the payment on August 1.



DR. L. R. SCARBOROUGH
President of Southern Baptist Convention and of
Southwestern Baptist Theological Seminary
Leads the Evangelistic Campaign

Did you see the advertisement of Dr. R. W. Hall, Clinton, about two residences for rent? Write him.

The Constitution of the United States is 150 years old. The First Baptist Church at Providence, R. I., is 300 years old.

Dr. E. C. Routh tells of a woman 88 years old being received into the church at Henryetta, Okla., on a letter which was granted 70 years ago.

About one hundred additions to Calvary Church, Tupelo, resulted from a meeting in which Pastor Silas B. Cooper was assisted by his brother, Rev. Paul Cooper of Tampa, Fla.

Cincinnati is trying to clear the city of gambling games but according to the Christian Century is finding the enforcement of the law difficult because Catholic parish houses are used for games which are in violation of the law.

At the Southern Baptist Convention Dr. E. C. Routh opposed the recommendation that Southern Baptist editors attend a school each summer for their benefit. Now he has gone to Ridgecrest to attend the conferences of the editorial writers of the Sunday School Board. Teacher or pupil?

The Catholic archbishop in Cincinnati is to be highly commended for efforts to prevent a moving picture portrayal of "The Birth of a Baby." He characterized it as "an unwarranted publicizing of one of the most sacred things in life."

\$5,940 is the interest amount due on the BAPTIST BIBLE INSTITUTE bonds Aug. 1. Please join those who are aiding and praying and SEND SOME HELP immediately to President W. W. Hamilton, 1220 Washington Ave., New Orleans, Louisiana.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

PENSIONED AND TAXED TO DEATH

Having helped needy preachers to some extent since boyhood days, it may seem strange for me to oppose the retirement plan for aged ministers. My opposition is not against helping them, but to the method by which they are to be helped. The principle is wrong. To say that the Government has a plan for relief is not sufficient justification for the Ministers Retirement Plan. The Government has some other plans which the churches cannot afford to approve. The Government gives its permission for men and women to sell intoxicating liquors in dry states. So, we shall have to look elsewhere for a justifiable criterion.

A plan which does not provide for all church members is partial. The preacher is only a human being just as are other church members. He should be paid a decent salary while he serves the people. When his term of service is up, he should look out for himself as other church members do. Do not take from him his individuality and his initiative.

Assurance of adequate support for life will militate against the exercise of faith. It will have a tendency to attract to the ministry the man with the hireling spirit, rather than the ministering spirit. It will tend toward professionalism in the ministry. It will not make for deep consecration in the ministry. This will not be true of all ministers, however. But we are all human.

Moreover, there is a strong tendency to place burdens on future generations. There is too much anxiety, on the part of those now living, concerning tomorrow. Burdens are being placed upon the children of tomorrow to remove anxiety of the children of today. The people of today are not satisfied with what they can earn and pay for now; so they mortgage their future for themselves and for their descendants. If this present generation cannot pay for what it wants, how can it expect the next generation to pay for what it wants and the added burden placed upon it by the present generation to satisfy the present generation's exorbitant desires which exceed present ability to pay? When the Bible says for parents to lay up for their children, it does not mean to lay up obligations, but to lay up something with which to meet obligations. The children will need it. The human race is growing weaker. More hospitals are needed for this generation than for former generations, and the need for relief is on the increase. Therefore, too much anxiety in preachers of today will do untold hurt to the ministry in years to come. Preachers should not forget that they are in His stead who said: "The Son of man came not to be ministered unto; but to minister."

At present 14.28% of the Foreign Mission Board's missionaries are on pensions—59 with 413 employed. There are 274 children of missionaries who receive allowances from the Board. It is very unpopular to write what has been written, but time will prove the wisdom or folly of

(Continued on page 5)

Who's Who and What's What

Send in brief report of your meeting while it is news.

Dr. Robt. Humphreys of Owensboro declines the office of General Secretary of Kentucky Baptists.

In November the state of Arizona will vote on the question of licensing the sale or manufacture of intoxicating liquor.

Rev. J. H. Winstead, Th.D., is making his home temporarily at Clinton and is available for pulpit supply on Sundays.

Pastor I. I. Marks resigns as pastor of Tenth St. Church, Oklahoma City, that he and his wife may enter the Baptist Bible Institute.

There were 296 added to the church at Ada, Okla., in a meeting in which Pastor C. C. Morris was assisted by Evangelist Hyman Appleman.

Pastor C. J. Olander had Chaplain J. C. Richardson last week with him in a meeting at Morgan City. Ten professions of faith were reported the middle of the week.

That blunder of "Time" about Baptists believing in the "saving grace by baptism," gave Dr. Sampey the opportunity to tell a lot of people what Baptists really believe, and he did it well.

It is said that Japanese in the occupied territory in China have forbidden missionaries to preach that all men are sinners, as this is a reflection on the Japanese emperor. This little fellow is either the dumbest person that occupies a throne or he is the biggest sinner of them all.

Howard Hughes, said to be a multimillionaire, finished his round the globe trip by air in three days, nineteen hours and seventeen minutes. He had four companions. The distance was not 25,000 miles that the geographies tell you about, but 14,825, because the circle was far to the north instead of at the equator.

If business goes bad the other man's economic philosophy is at fault. If it gets better, it was because my theories were dominant! It all reminds us of the story of a smart alec who was among the first to buy an automobile. He wrecked it on the first try-out. And when he crawled out from the wreckage unhurt, and somebody congratulated him, he replied, "My life was saved by my good judgment." How many economists or industrialists could match Paul's magnanimity when he said that some preached the gospel through envy and strife; but that he rejoiced in it however it was preached.

Now it is said that Japan has canceled its invitation that the Olympic games be held in Tokyo in 1940. When they were held in Berlin a few years ago Japan was insistent on the athletes coming to the Sun Rise Empire, and the invitation was accepted. The withdrawal has several angles to it. There has been serious objection made to going to a nation which has precipitated war without reason on China. Japan is spending about all the money on the war that she can afford to spend. And if the war continues, guests would embarrass Japan by seeing a lot of things and reporting them which Japan would probably like to keep hid.

Rev. J. M. Phillips passed away on the morning of the fifteenth of this month. He had been in failing health for a good while. His wife, Mrs. Georgia D. Phillips preceded him by about six months. Brother Phillips was born about four miles from Shubuta and spent practically all his life in this part of the state. He had been a good minister of Jesus Christ for more than half a century, being about 85 at the time of his death. He chose to give his life and service to the churches near where he was reared, and was greatly loved by all the people who knew him. The writer had the pleasure of sharing the hospitality of his home some years ago. The world is better for his having lived in it. He is survived by two sons and one daughter, beside other relatives. May our Father guide them as He guided him.

It is said that Herod feared John the Baptist for he was a righteous man. When a man stands fearlessly for the right, it will inspire even wicked men with awe. It may result in restraining them in their wickedness, or it may awaken bitter animosity. Hatred is often born of fear.

Say! who's paying those policemen who act as wet nurses to drunken men by driving their cars home for them? And who's paying the special highway patrolmen whom the state employs to make the roads safe from drunken drivers in Mississippi? The revenue derived from licensing beer doesn't do it.

We sometimes say the day of miracles has passed. Then has the kingdom of God passed. The need for some kinds of miracles may have passed, but in the work of Christ there is nothing done without the supernatural, more than human, power of God. If there is not something accomplished which is above the powers of men, then God has departed from us, or we are departed from Him.

"Say not there are four months and then cometh the harvest." Southern Baptists are making large preparation for a great evangelistic campaign in 1939. But we don't need to wait till 1939 for God to save people. All the preparation we can make is good, but God doesn't count time as we do; and he can speed the work and bring results now just as well as six months from now. One day is with him as a thousand years. Spiritual forces are not subject to the calculations of time and space.

The writer's father, who was an ordained Baptist preacher for sixty years, is reported to have said on an occasion more than a half century ago: "If I had a million dollars I would spend half the sum hiring preachers to quit preaching, and then I would spend the other half supporting preachers I could not hire to quit." Perhaps the statement, if indeed he ever made it, was rather an extreme form of suggesting the real animus which should prompt and which would prompt every true minister of the Gospel. We have heard it said that any man who is satisfied to be or do anything else should not attempt to be a preacher.—Word and Way.

Mathematics is a good thing, but there are other things in the kingdom work beside figuring up expenses—and better things. When Jesus was surrounded with 5,000 hungry men beside women and children, the disciples were in despair. They got their pencils and paper together and figured it out that it would take 200 shillings to buy enough bread to feed them. All Jesus wanted to know was "how many loaves have you?" and he would do the rest. There was never a great task undertaken in the kingdom of God, from building a church house to giving the gospel to the whole world, which did not seem, and was, too big for human hands. But He said, "Lo I am with you." Don't figure Jesus out of the work. Simple faith is more than "Norman blood," or columns of statistics. We have had plenty of the "wisdom of men" in our plans. We need the wisdom and the power of God.

The old books on English grammar used to tell us truly that a word is the sign of an idea, that is a word is the way that thought or truth finds expression. Of course the only way you know what a man thinks is by what he says, certainly at least if your only connection with the man or knowledge of him is in his writing. Then why object to what is known as the verbal inspiration of the Bible, which means that the words are the ones the Lord meant to be used. If the words are not inspired, then what is? To say that the men who wrote were inspired, but not their words, leaves us without anything from them which is from God. It is true that men spoke from God as they were moved by the Holy Spirit. It is also true that "All scripture is inspired of God." To tell a man that you have great respect for him, but you cannot accept what he says is not so bad as to say of God's book that you have great reverence for the Bible but you cannot accept its words. There is nothing in it but words, which are the authoritative expression of the will of God.

More deaths are due to alcohol every year in America than all the Americans killed during the whole of the world war.

The Baptist Bible Institute has 39 more applications from prospective students than it had at this time last year.

Charles C. Marshall recently passed away. He will be remembered as the author of the book, "The Roman Catholic Church and the Modern State."

Editor O. P. Gilbert of the Christian Index, Georgia, is an alumnus of Mercer University and has had a son in this school every year since 1920.

We appreciate an invitation to the wedding on August 2, at 5 p. m. of Mr. George Norman Price and Miss Elizabeth Anne Cooper. The rites will be performed at First Baptist Church, Tyler-town. Mr. Price is a student in the Louisville Seminary, and the bride-elect is the attractive young daughter of Dr. and Mrs. W. R. Cooper. Every blessing on them.

The words spoken by Bishop J. M. Cannon, Jr., at the Southern Baptist Convention are worth passing on to our people: "I believe in union only on the basis of solid agreement. I hope you'll pardon me when I say I cannot be a Baptist and I cannot expect you to be a Methodist, and I think we're agreed on that. If there are any two great churches that have joined together to try to destroy the works of the devil they are the Southern Baptists and Southern Methodists. And let no man say for a minute that we have hauled down the flag or deserted the field. God forbid that a Baptist or a Methodist should say one word to make the enemy think we have given up until the very end."

Secretary Edgar Godbold says in The Word and Way: We remember hearing Dr. J. B. Gambrell say more than once during his lifetime that there would soon be three outstanding so-called Christian denominations on this earth—the Catholics on one extreme, the Baptists on the other, and the federated group in between. This prophecy is being fulfilled much more rapidly than many of us believed it could be. The unionizing efforts of the Federated Council of Churches of Christ in America and of the different pedo-Baptist denominations are making remarkable progress. The statement adopted by the Southern Baptist Convention declaring our attitude toward this movement is fraternal, definite, wholly considerate and as complete as possible in such a small compass. Let our Baptist preachers and all others among us read that statement closely and get ourselves placed anew and take a new start in our efforts to set forward our own work.

There have been a few people who seemed to believe that the union of Northern, Southern and Protestant Methodists in America pointed to a disposition to bring together into one fold all the Non-Catholic communions in this country. We lay no claim to particular insight or foresight, but it does seem to us that the exact opposite of this is probably true, and rather that the unions of these branches of Methodism is a strengthening of the denominational ties as opposed to the desire for organic union of all faiths. It has always been noticeable that Methodist preachers magnified "Methodism." The word was always spoken with pride and a feeling of endearment. Where Baptists spoke of the advancement of the kingdom of God, our brethren of the Methodist faith gloried in the progress of Methodism. And one argument for the union of the various branches has been the strengthening of Methodism, until Methodists shall be the largest Protestant denomination in America. It is likely that more and more they will feel that this union enables them to carry on their work with less dependence on interdenominational movements. It is already apparent. They do not as a rule encourage their young people to affiliate with or in interdenominational conferences. They do not need them in their business. If Methodism is of the Lord why should they go outside of their own organizations for training or for service.

Thursday, July 21, 1938

LOOK BY

London, June
an American
from Madrid
war-wrecked
Spain with life

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Thursday, July 21, 1938

THE BAPTIST RECORD

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LOOKING AT THE WORLD
By Plautus I. Lipsey, Jr.

London, June 30.—I had dinner last night with an American news correspondent just returned from Madrid after ten months of duty in that war-wrecked city. He was glad to escape from Spain with life and health.

My friend, who sailed today for America, lost thirty pounds in weight during his period of service in Spain. A doctor whom he visited here told him that he was sound, but needed a lot of good food and rest.

"I was glad to find my heart was undamaged," he said after the medical examination. "During the frequent air bombardments, my heart would beat so fast, and I had to work under such terrible excitement and pressure that I feared that some vital strain might have resulted."

The correspondents agreed with many experts here that the Spanish civil struggle will continue for many months yet. Here are some of the interesting comments he made to me, on the basis of his observations in Madrid and other sections of government controlled Spain:

"Whether Franco or the loyalists win, there is sure to be further civil war on top of their conquest. The Communists, a numerically small but politically strong group on the government side, will be massacred or chased away, whichever side wins.

The various elements on the nationalist (Franco) side will break out into conflict among themselves if they succeed in crushing the loyalists. Likewise, the republican and leftist groups will not be able to agree upon the form of government to be maintained, if they are winners.

"I calculate there are about 100,000 Italians fighting on Franco's side in Spain. There are not many Germans there now, and they are mostly technicians; maybe there are 15,000 Germans still in Spain.

"There are hardly any Russian troops in Spain now (on the government side). The Russians lost interest, practically, in the Spanish war when the war broke out in the Far East.

The nationalists have all the advantage in offensive strength this summer—and that is because they have command of the air. The hundreds of modern fighting and bombing planes which Mussolini has sent, with trained pilots, have given Franco's troops a tremendous advantage.

The government fighters are almost impotent in the air today. They are getting no new planes from Russia since the Sino-Japanese war began, and they are able to get them from no other place these days. A few months ago, the government got a large shipment of American planes, but they have been about used up.

What keeps the loyalists in the war against such odds? Well, the government has some advantages too. They have great manpower; the loyalists have almost twice as many men as the fascists or Franco forces.

Then, the government has an immense store of gold, too. Madrid had the third largest stock of gold in Europe when the civil war began two years ago, perhaps a billion dollars worth. They still have most of it. Probably much of the gold is stacked up in Paris and Geneva banks.

If it were not for the air power and manpower which the Italians provide for France, the government would sweep Franco out of the country quickly."

I asked the Madrid reporter if the Soviets' contribution to the loyalists was a political contribution, or for financial consideration. He said that Russia's shipments of materials—mostly motor trucks—were strictly on the commercial basis.

I asked how the government is paying Russia for the motor equipment sent by the Moscow authorities. The answer was: with oranges. The Valencia area is still one of the most productive

citrus areas in the world, and the Soviet folk are getting shiploads of yellow fruit for their shiploads of automotive supplies.

What, I then inquired, is Mussolini getting in return for the vast Italian expenditures in planes and explosives, which are desolating Spain.

Italian ships, my friend replied, are carrying off rich supplies of much needed minerals—coal, iron ore, tin and other metals—from Spanish ports in the fascists' hands, Cadiz, Vigo and others.

So Mussolini's contribution is made not purely on ideological grounds.

"Only a dictatorship of some sort, with a strong man in control," the war-weary correspondent continued, "will be able to reorganize Spain after the civil war. The country as a whole is terribly wrecked. Even the government groups recognize that a strong man with absolute powers—perhaps for a limited and specified time—will be needed to restore order from chaos.

Whatever side wins, the Catholic church will not regain its former position of dominance. The Francoists even do not wish the church to be in control again.

Neither will be monarchists be able to return to power. They are only a small fraction in the nationalist strength today, and their hopes are vain."

BR

RESOLUTION

Passed by the Methodist District Conference in Jackson. T. M. Brownlee, Presiding Elder

INASMUCH As the sale of beer and wine was legalized without giving the people an opportunity to vote on the question; and,

INASMUCH As drunkenness, crime, bootlegging, and other evils of drink followed legalization of beer and wine; and,

INASMUCH As complaint comes from the people in every section of the State that provisions of the beer and wine law are being violated; and,

INASMUCH As a majority of the people are opposed to sale of beer and wine as shown by the fact that fifty-one counties have voted as provided in the Beer and Wine Act and forty-four counties voted against its sale; and,

INASMUCH As in almost every county, beer sellers have sought by injunction to prevent or delay the expressed will of the people becoming effective—even when a majority vote of eight to one was recorded against sale. An investigation of some counties has shown that injunction was sought and obtained by those having Federal License to sell hard liquor and others who were convicted in the courts of the crime of bootlegging; and,

INASMUCH As House Bill No. 3 to repeal Chapter 171, of the Laws of 1934—the Beer and Wine Act—was introduced in the House of Representatives by Representatives Wallis, Cockrell, and McCoy, and referred to the Liquor Traffic Committee; and,

INASMUCH As this committee refused to report the bill out and thus prevented the elected representatives of the people from voting the will of those whom they represent, we, therefore,

PROTEST AND DENOUNCE the action of the Liquor Traffic Committee as being high-handed and undemocratic, and intended to thwart the will of the people, and we hereby,

PETITION YOU, as CHIEF EXECUTIVE, to submit repeal of the beer and wine law to a special session of the Legislature when it may be convened.

BR

Pastor T. W. Bishop had Rev. G. O. Parker with him in a meeting at Dry Creek, Simpson County recently. There were seven additions, four by baptism.

The Lord commanded the church at Ephesus because it "tried them that call themselves apostles and are not and didst find them false." It is the business of a church to determine whether its religious instructors are preaching the truth or not.

VARIETIES OF EVANGELISM

ACCESSIBLE TO ALL

L. R. Scarborough

—o—

There are many expressions of soul-winning in reach of God's people. Surely every disciple can find a place of service in some of these various ways:

1. There is domestic evangelism, winning the loved ones in the home. Mothers can win their girls, fathers their boys, sisters their brothers and brothers their sisters. Wives can win their husbands and husbands their wives. All in the blessed home circle can do some of this close-up, hand-to-hand, face-to-face winning. We have to live close to Christ or they will know us and not follow us. Here is great opportunity with testing responsibility. Just suppose the home circle crowd in all Southern Baptist homes should win all their loved ones in 1939. What rejoicing that would be!

2. Sunday School Evangelism. Here the teachers shine. This is their chance. 100,000 or more Sunday school teachers in the South have accession to 250,000 or more lost young people and they are largely dependent on the Sunday school forces to win them. Will they fail? If they do, what an eternal loss to Christ and souls! There is no more fruitful field in evangelism's wide scope than in the Sunday schools. Let's win these multitudes in our hands, of all ages, and baptize them. This includes W. M. U., B. T. U., and B. S. U. evangelism.

3. Church Evangelism. Here the preacher is the human master. The pulpit is a place of authority and power. His congregations—Sundays, day and night—bring him an unmeasured and thrilling opportunity to win. His preaching, teaching, pastoral visitation, his personal touch, win men and make him God's key-man. He decides destinies more than any other man under the sun. Suppose the 21,000 and more Baptist preachers in the Southern Baptist Convention would work at the soul-winning task every day and major on it every Sunday—my, just think of the souls won and lives saved; Pastoral evangelism—ministerial soul-winning—what a challenge! What a call! What an eternal tragedy if we fail!

The churches with their deacons, teachers, laymen, women, young people, led by their pastors—these are God's major agents for this immortal task. God helps us to shoulder our titanic task and follow Jesus in fishing for men! Let's let none of the lost slip through our neglectful fingers into hell!

4. There is Personal Evangelism. This is everybody at it, face-to-face, private, in home, in office, on streets, in trains, in aeroplanes, in autos—everywhere evangelism. There is not a Christian in all the world who cannot win a soul if he will earnestly try. This is an all-inclusive opportunity. Christ is present everywhere, and promises to be with everyone of us always. He will give power. We can all do it, if we will try and keep on trying.

Think of 4,500,000 Southern Baptists every day engaged in honest-to-goodness effort to win somebody to Christ! This is not an impossibility. It can be done and Christ wants us to do it. Inside, outside, well-side, wayside evangelism. Its possibilities are glorious. Jesus is our great example and inspiration to us. "Follow me and I will make you to catch men alive" are his centuries-old call and command. My soul longs with an unspeakable longing to see Southern Baptists in 1939 go afield for souls. Don't wait—go win. The harvest is white already.

BR

Dr. H. E. Dana, new president of Kansas City Seminary, is supplying the pulpit of First Church, Springfield, Mo.

A supply of reports on the Southern Baptist Hospital has been sent to the state secretary, and persons who are to make reports to associations or who are otherwise interested may obtain them by writing to the secretary's office; or direct to the Southern Baptist Hospital, New Orleans, La.

EDITORIALS

DISCIPLINE

This is not about church discipline as some might suspect, but personal discipline, and primarily about self discipline. The word occurs in the Bible only once in the King James Version, where Elihu in the book of Job says something about subjecting one's ears to discipline. That is changed to "instruction" in the new version. And vice versa in the American Revised Version in Second Timothy 1:7 the word "sound mind" is rendered "discipline." In Mrs. Montgomery's translation (Centenary Translation) the word is translated "self control."

What we are saying is about discipline in the sense of subjecting oneself to such training as will make one fit for the highest and best exercise of all his faculties in the business of life. This is education in the truest Christian sense. It is to make a man one hundred per cent efficient in the tasks to which he is called in the world. Surely there is great need of it. When Paul speaks of the "perfecting of the saints," it is not a negative quality of absence of faults, it is rather the positive development of all the potentialities of manhood for the high mission of service.

There are at least four elements in discipline which must be included in the full development of personality and full service or functioning of all our faculties. We would place first of these the habit of obedience. There was once a proverb to the effect that he who would rule must first learn to obey. It seems to be practically forgotten or discarded. There was never a more destructive theory in the world than the teaching that children must not be restrained, but given unlimited opportunity for self expression. Where there is no control, there can be only disintegration and destruction. We are not advocating bullying and nagging. We have no sympathy with the practice of saying, "Don't do this; and don't do that." Even little children must have some liberty, but children and grown people alike must know "liberty under law." There is no other kind that is wholesome and permanent. There is such a thing as "the law of liberty," James 1:25, and it is a fine thing to discover it. When God put man in the Garden of Eden, He told him he could have dominion over everything. But to attain this he was put under certain restraints of obedience. The tree of life is open always and only to those who obey the instructions about staying away from the tree of knowledge of good and evil.

Paul says that the Jews were kept under the law as a tutor, schoolmaster, governor during the childhood period until the fulness of time. The restraint of law is a necessity for the development of character and for the enjoyment of all social contacts. There must be a recognition of a common source of authority for all men. No man can be a law unto himself without being a barbarian. No man can fail or refuse to recognize the authority of God in his life, nor can he fail without destroying his own character. The discipline of obedience is at the basis of personal development.

The second thing is close akin to the first. There must be order, system, regularity in conduct and life. The discipline of orderliness and system are necessary to make men and women. And this goes down to the minutest details, and to the most ordinary and apparently unimportant things in the daily life. Take the day's work: there ought to be a regular time to get up out of bed every morning. This may seem unimportant but it is of the utmost importance to start right. It is well for the feet to hit the floor at a certain click of the clock. We are a part of a big world, and no man can fit into it who is not orderly. To do otherwise is to precipitate confusion. That's what clocks and watches are for, to make men and women. That's what everything is for.

And then get to breakfast on time. All ought to begin the day together. To drag in late is irritating and injurious. Character is dissipated by the habit of being late or "out of pocket" when anything is to be done. The habit of being late for any engagement is an index of slovenliness and a close cousin to dishonesty. It is robbing somebody else of what is more than money. The business of the world cannot be conducted by men who do not come to the mark on time. There is something morally wrong with the man who is habitually late.

Of course system and order cover more than mere punctuality. It is regularity in the performance of tasks; it is system in arrangement of all details of conduct and business. There are some occupations which specially emphasize this quality, but all occupations require it to be efficient. Military training is one of the best methods in the world to develop orderliness and neatness and alertness in work. If we could have military training for all boys and girls without the prospect of war, we would have better men and women. Railroad men know what this quality is. Bankers and all employed by them would be ruined without it. Time is rhythmic; all life is in periods. They must be taken note of and conformed to. Time and tide wait for no man. The world works mathematically and poetically. And men are made or ruined by observing system or disregarding it.

The third element in discipline is self restraint or self denial. We had as well make up our minds that we can't have everything we want in this world. And if we did we would be eternally ruined. Self indulgence or to be pampered by others is utterly ruinous to character. Jesus said we are to have our loins girded; and that means the loins of our minds. Be watchful, be sober. Paul says "I buffet my body and keep it under, lest after preaching to others, I myself should be cast away." Peter says, "In your knowledge supply self control." The person who never says No to himself will never say anything worthwhile. All the athletes know this. Why should a man be subject to more severe discipline to win a football game than to win the crown of life. Paul says, I Cor. 9:25, "Every man that striveth in the game exerciseth self control in all things. Now they do it to receive a corruptible crown, but we are incorruptible."

The last thing in discipline is hard work. The man who did not learn to work in childhood is handicapped as long as he lives. And if he never learns it, he is a doomed man, doomed to worthlessness and littleness. There is no excellence without labor. Jesus does not invite any other sort into his company. "Come unto me all ye that labor"; not that you may stop work, but that you may know how to do more work and do it with more facility and efficiency. "Take my yoke upon you." And everybody knows what yokes are for. If any man will not work neither shall he eat. And what is more he shrivels up to nothingness. The Roman army was the most efficient in its day. The name for army was ex-erc-itus. And that means one who works out to the finish. You may call it exercise if you wish. But they called it work-out. Ask your coach what a "work-out" is.

BR LOVE IN TRUTH

In the second epistle of John this phrase "love in truth" occurs in the first verse. John says, "The elder unto the elect lady and her children whom I love in truth; and not only I but also all they that know the truth, for the truth's sake." And then in the third verse he prays that mercy, grace and peace shall be with us "in truth and love."

We do not believe that the phrase "love in truth" here means love in reality, but love which we have learned and which Christians hold in common. The love is used to cover widely differing feelings of affection, all the way from animal attachment to the love which God has for men and for all of his creatures. For this reason there is needed some descriptive word or

phrase to more specifically indicate what kind of love is meant.

As most Bible readers know there are two words which are used for love in the scriptures, and each has a quality of its own. One of these is a general term of affection between friends or between members of a family. The other is used specifically with reference to Christian love. The former of these could hardly have been used by John in speaking of "love in truth." Love in truth is not a mere "filial" feeling but one which exists by reason of the truth which we have learned, and between people who are in common possession of the truth that has been revealed to us in Jesus.

When John says "Whom I love in truth" he could use only the word for love which indicates that it had its origin in the same way that God loves, and exists in us because we have come to know the truth about God, his attitude toward us, his goodness and mercy toward us, and especially what he did for us in Jesus as the expression of that love. Nobody but a Christian can have it; it is on a ground or for a reason which the man who is not a Christian knows nothing about.

There are people who have no appreciation of music. There are people who have no eye for the beautiful. There are people who are not awed in the presence of the heavens above us, nor the ocean before us, nor the majestic mountains round about us. And there are people who are strangers to the love of God. Jesus said to those people in Jerusalem, "I know that ye have not the love of God in you." Paul says "The love of God is poured forth into our hearts through the Holy Spirit given us." He prays for the Thessalonians that the Lord will direct their hearts into the love of God, etc.

Love in truth is not confined to a few Christians. John says, "Not I only but all who know the truth." It goes along with the knowledge of the truth brought us in Jesus. Paul says, "The love of Christ (Christ's love) constraineth us; because we thus judge that one died for all." Whenever that truth gets into a man's heart, it puts a new affection in his heart, a new motive power.

This love is "for the truth's sake," that is because of the truth which we have. Human affection is based on a certain physical or mental affinities; but this is a spiritual affinity.

Human love is variable and has been known to cease or turn to bitterness; but this love of which John speaks shall be with us forever. Like God and his love it is unchangeable. It is not caused by the attractiveness of its object. It has its source in God.

And because it is in us, John can say, "Grace, mercy and peace shall be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love." The presence of this divine love insures the presence of the other things.

BR RELIGION AND EDUCATION

We do not believe in a totalitarian state, nor in a totalitarian church, but we do believe in a totalitarian religion. We believe that a man's religion should be the controlling factor in everything in his life, from the least to the greatest, from what is purely personal (if there is such a thing) to what affects the utmost reach and the furthest relationship. When Peter preached to Cornelius about Jesus, he said, "He is Lord of all." And when Jesus was giving his last charge to the disciples he said, "All authority in heaven and on earth is given unto me." And Paul said, "It is the will of God to make known what is the riches of the glory of this mystery, which is Christ in you, whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." This makes religion and education inseparable.

We believe in Christian education, that is in Christian people engaging in the educational enterprise, in order that education may be kept true to its proper ideal. We believe that mere

secular education. In the purpose of Christians. But have been any educational initiative. There did not begin educational in out exception Christianity. The products eleemosynary pended on to When you see of its original

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secular education departs from the true idea of education. In its beginnings education was for the purpose of making better and more useful Christians. But for religion there would never have been any education worth the name. The educational impulse came from the religious motive. There are few colleges 100 years old that did not begin as Christian institutions. The old educational institutions of Europe—almost without exception were started as the handmaids of Christianity. They are just as much and as truly the products of religion as are hospitals and all eleemosynary institutions, religion must be depended on to give the right sort of education. When you separate them you deprive education of its original motive and of its guiding hand.

We have been pained to see occasionally men and women who were educated at Christian colleges and who owe their Christian character and usefulness to the colleges which they attended, now sending their boys and girls to institutions which have no religious connection or objective. We cannot believe that these boys and girls when they grow up will find it as easy to take their places in the church, and make as useful church members as their fathers and mothers are.

By just so much as we reduce the religious element in education, by so much do you reduce the spiritual power in our church members. There is no way to measure the debt that Mississippi Baptists owe to their Christian colleges. It is certain that the leadership in our churches would be largely eliminated if the colleges had been removed. At least nine tenths of our preachers were trained in denominational schools. And everywhere you go the lay leadership of the churches is largely in the hands of men and women who attended the denominational colleges.

Every strengthening of our colleges is an increase in the power and efficiency of our church membership. Any weakening of them is an irreparable loss in the churches. If one can measure in figures the advantage of going to a Christian college, we believe it can be truly said that any young man or young woman is 25 to 50 per cent more efficient from going to a Baptist school as compared with a secular school.

FAITH AND AUTHORITY

Jesus said the centurion who came to ask him to heal his servant gave the best example of faith of all the people who had come to him. If this is true the case is certainly worthy of our study, that we may learn the secret of faith. Faith is not a thing that just happens of itself. There is ground for it; there must be a reason for it. People cannot make themselves believe a thing that is not so, nor in a person whom they know to be weak or wicked. They merely fool themselves into thinking they believe it. Faith and reason are not to be set over against each other. Genuine faith is perfectly rational, it is based on evidence which we believe to be competent and true. Faith is the acceptance of a statement which you are convinced is true; and it is confidence or trust in and dependence placed in a person whom you have every reason to believe morally incorruptible, knows what he is talking about, has wisdom enough to know what to do, and has power or ability sufficient to guarantee that what he undertakes will be carried through to completion.

All of these personal qualities are summed up in the word authority. You say that a certain man is an authority on the question of law, or an authority in medicine, or in any specialty which he represents. And because he is an authority, you believe in him, you commit your business or your person to him with all your interests. You feel that you have found some one on whom you can absolutely rely, somebody who knows far more about this matter than you know, or can ever learn. You are glad to find one who is thus qualified, and you commit your affairs to him, even yourself to him and are at peace.

This centurion felt he had found one who

could do what he wanted done. He believed that Jesus was in the possession of power, of authority over matters that none other could lay any claim to. To begin with he believed in the principle of authority. He belonged to a regime that recognized it and accepted it as the basis of all conduct and life. He was himself under authority, and had no hesitation in accepting the word of his superior officer as final. He also had men under him and what he said do was done. He was accustomed to see authority exercised and knew that that was the only way to secure certainty and guaranty results. It worked.

He had seen and heard enough of Jesus to know that His word was final. What he said went. That was the basis of his faith. That is the basis of all faith. Jesus always taught as one having authority. And in every case what he commanded was done. "With authority he commandeth even the unclean spirits and they obey him." Mk. 1:27. There can be no genuine faith where there is no final authority; and there is no saving faith which does not recognize the authority of Jesus. Faith is not blind; it is not indefinite; it is not an empty announcement of a creed; it is not a declaration of allegiance to a system, or a group. It is the personal and genuine recognition of the authority of Jesus. There must come nothing between the soul and this personal and individual, internal and external acceptance of the authority of Jesus.

When one takes the word of Jesus as final, when we accept what he says as certain, we rest our souls upon Him. This will make us humble. For the centurion said this was the reason he felt unworthy that Jesus should come to his house. His person and his power are so far above us that we are awed by his presence.

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CONVENTION BOARD

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(Continued from page 1)

it. A conservative is out of line in a day when the future is being mortgaged without visible resources with which to pay. There is need for shifting the emphasis to self-support.

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KIND OF REVIVAL NEEDED

A revival is needed which will cause churches, church members and denominations to pay their debts—one hundred cents on the dollar instead of twenty-five cents, thirty cents and thirty-five cents in the dollar, as some have done. We need one which will cause people to put away strange gods; to turn from the worship of mammon to the worship of God; one which will cleanse church members lips by first cleansing their hearts; cause them to practice that which will lead to sobriety and cause dens of vice, including places which make, sell and advertise intoxicating drinks, to dry up.

If such could be the result of our Southwide revival next year, the salvation of the lost would likely far surpass Pentecost in converts, in fear which would come upon the masses, and in respect for the churches. So may it be.

—BR—

Sixty-one Baptist churches in the South had 1,000 or more additions by baptism last year.

Pastor B. E. Phillips had Rev. A. L. Goodrich with him in a gracious meeting last week at Antioch church in Lawrence County. There were 23 additions.

The church at Van Winkle near Jackson is pouring the concrete for the basement story walls this week, and expects to have the house so that it can be used by the third Sunday in August.

In a 22 year pastorate at Ft. Smith, Ark., Dr. B. V. Ferguson has welcomed between five and six thousand into the church, about 2,500 of them by baptism. There have been 450 additions since October 1, 1937.

The church at Chalybeate being disappointed that the preacher for their meeting couldn't come, turned with confidence to Pastor E. J. Blackford. He will preach twice a day beginning Aug. 14. Mr. Frank Adams of Paragould, Ark., will lead the singing.

ARTICLE I BAPTISTS, CHAMPIONS OF FREEDOM AND COOPERATION

By J. D. Franks

In the Baptist Record of June 23rd appears an article on Spiritual Church Unity written by me, also an editorial written by Dr. Lipsey taking issue with my position as set forth in that article, particularly with my interpretation of Jesus' prayer for the unity of his followers as recorded in John seventeen.

I have no disposition to enter into a debate with my esteemed friend, the editor. He is entitled to his opinion of Scriptural interpretation. So am I. But the matter under discussion is of sufficient importance, I think, for both of us to be clearly understood.

Let us remember always that Baptists may differ widely in their opinions of Scriptural interpretations, or other things, as for that matter, and still be Baptists—good Baptists, too. One of the chief glories of our historic faith is the room it allows for differences of opinion. In a Baptist body of any size I am always afraid of unanimous votes. They show either a lack of interest or of independent thinking, or the astute manipulations of a politically-wise master of assemblies.

Therefore, I am not at all stampeded, nor do I feel in the least reproached to be reminded by the editor that I hold a view "not commonly held by Baptists" and that was recently "repudiated" by the Southern Baptist Convention. I am sure he did not make the statement, hoping for that reaction in me. I have lived long enough already to see Baptists change their views with regard to many things, even reversing their positions on some things.

One of the dangers now facing our Baptist life, one of the most unwholesome tendencies among us, is the un-Baptistic, undemocratic practice seen in certain centers of denominational privilege and prestige of using ecclesiastical pressure to restrict the freedom of thought and of expression among Baptists and to coerce thereby conformity to "usual" views about church and denominational affairs. Such a tendency is wholly out of line with our original Baptist genius. We must ever remain the consistent champions of freedom.

Baptists object, and rightly so, to all forms of episcopacy in church government. May I not ask if it is not possible even for Baptists, by another route, to be guilty of the same abuses to which bishop-controlled churches are liable? A so-called democratic ecclesiasticism which permits and countenances the use of denominational politics, parliamentary tactics, and Baptist institutional prestige and power to whip into line or to intimidate those among us who may be inclined to think independently, may produce the same destructive results in the life of our churches as are possible under the most tyrannical episcopal hierarchy. The Baptists' way is to convince, not to command.

Everywhere Baptists ought to encourage and not to restrict absolute freedom of thought and of expression among our people, putting a premium on independent thinking and giving special honor to those who may dare to make explorations into thought realms not ordinarily entered by the conventional Baptist thinker. In this way only can we draw from our constituency its richest contribution to the Kingdom of God and to the life and work of our great denomination. By encouraging such freedom we shall save our churches from the dead formalism of the "letter" that is apt to result when church leaders are allowed to think only in the musty thought-molds and phraseology of an antiquated past.

Any kind of inbreeding, whether physical, mental, social, political, theological or ecclesiastical must inevitably result in the weakening and the ultimate degeneration and decay of the species. Baptists are no exception to that rule. We have, therefore, nothing to fear and much to gain in giving our people perfect freedom, for we know that in the end, through the unhindered exercise

(Continued on page 7)

THE SOUTHWIDE BAPTIST REVIVAL
By R. C. Campbell

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Significant and timely is the plan of Southern Baptists to launch a concerted conquest for the lost during 1939. This plan is filled with possibilities far beyond the keenest discernment of any one among us.

Southern Baptists have united their hands and hearts in reaching other objectives. The plan to do this in the most worthy objective—winning the lost, surely marks the beginning of a new epoch for Southern Baptists.

There are many arguments for such a movement:

1. This undertaking is calling our attention to, and concentrating our efforts on the major objective of Christianity—soul-winning. Evangelism is the genius of the growth and development of Christianity through the centuries. It is the very epitome of the gospel message and of Christian activity.

Surely, no other objective could arouse, quicken, revive, and bind us into one unit as a movement like this. Winning the lost is central, primary, paramount. Other things are vastly important, but this is the most important. In this day when other denominations are minimizing evangelism, we have a unique opportunity to magnify evangelism. When others are relaxing their efforts in this Bible fundamental, we should redouble our efforts.

This movement does not propose to sponsor one method of evangelism only; it will sponsor all types of sane evangelism. The New Testament majors on evangelism, so should we. Christ centered attention on a lost world. We are surely blind to our opportunities and recreant to our trust if we fail to do the same thing. The Apostles pyramided their efforts in the field of evangelism, so should we. The light from the fires of evangelism has pointed to the road of progress for God's people through the ages.

Nothing but a genuine revival can defeat the ribald infidelity in our land, the vitriolic teachings of this age, and drive back the gaunt famine of spiritual dirth now paralyzing our churches.

Back of indifference concerning, and opposition to a positive evangelistic emphasis, is often found a dependence upon the idea of cultural salvation, the belief in the sufficiency of a mere social gospel, the substitution of heart-experienced Christianity for a ritualistic religion, or the preaching of a rationalistic gospel. Spraying the cesspools of iniquity with perfume in order to cleanse them of their foulness, festering corruption, odious fumes and destroy their contagion, would be more effective than such substitutes would be for the gospel plan of salvation. Our need is not empty formalism; our need is emphatic evangelism. The mighty revivals of the past have been the most powerful elements in the religious prosperity of our nation.

Our churches and all the people of this day need the life-giving impetus that would come from our united prayer, humility of heart, sincere confession of sin, contrite repentance toward God, and a concerted conquest for lost souls. Not only is a militant type of Christianity dependent upon a course like this, but our national well-being likewise hinges here. Our supreme need is spiritual, not economic recovery; better hearts, not bigger heads; reality, not formality in religion.

None of us should be alarmed or discouraged if a few pastors, some of the laity, and occasionally a denominational leader should set themselves against this movement, belittle it by their words and minimize it by their attitude. Such a course is not unusual among a few in the face of any serious consideration, definite planning, and a more intensive effort in winning the lost. This undertaking is unprecedented. For it to have no critics is almost unthinkable.

Some objectors will immediately point to the lethargy, indifference and dormancy in our churches. Their one conclusion is, "Instead of winning others we should nurture and train the

ones we have already." That there is blighting lethargy, appalling indifference, paralyzing apathy and icy coldness in many of our churches, any one conversant with conditions will admit, but surely only those who fail to consider this question fully can reach the conclusion that instead of going out to win others to the Lord, we should major on teaching and training our present membership. Had preachers and churches generally argued and acted thus in Whitfield's day, that sweeping, transforming revival would surely not have occurred, or it would have been handicapped. A few in that day did so argue. Nothing can atone for their error. Had such argument prevailed in the latter part of the 18th century and early part of the 19th century, the great American revival which won multitudes to Christ, stopped the spread of atheism and infidelity, turned back the tidal waves of wickedness, founded great Christian institutions, inaugurated sweeping reforms, electrified churches, and added a new note of militancy to Christianity, would never have blessed America and the world.

In the maze of such argument we will do well to notice where Jesus placed the emphasis. Not one time did Jesus lower the Christian standard or minimize the importance of training, growth and development. On every occasion indifference, luke-warmness and carelessness on the part of his followers brought forth his condemnation. On the other hand, he majored on winning the lost. "I come," his voice echoes, "to seek and to save that which was lost." His soul was filled with a conclusive sob as he wept over Jerusalem.

Take the Parable of the Ninety and Nine. Ninety-nine out of one hundred were in the fold. Only one was lost. And yet the burden of the great Shepherd was for the one that was lost, not for the ninety-and-nine within the fold. So definitely positive was his emphasis on the one that was lost he declared, "There is rejoicing in heaven over one sinner that repented more than over ninety and nine just persons who need no repentance." Finding lost sheep is eternally more important than growing more wool. Even if more wool should be the objective, the surest and quickest way would be to win more sheep.

The history of revivals and the growth of Christianity is conclusive proof that the best antidote to indifference, the surest cure for apathy, the best panacea for luke-warmness in churches is a genuine revival. A revival will kindle the fires under the dead wood in a church quicker than anything else.

Others may argue, "The church is full of unsaved people. We must do something about this." Doubtless there were those who argued thus in the days of Wesley, in the days of Whitfield, in the days of the Great American Revival. Grant that this argument is true, then it will take an extraordinary effort to win them. This is an extraordinary movement. To see Southern Baptists—all our pastors, all our churches, all our members, moving in a concerted, solid phalanx to win the lost, quicken and revive the saved, strengthen the stakes, lengthen the cords, better solidify our churches, will be a sight that will rejoice heaven and stir Southern Baptists as never before.

2. This movement will give us a greater denominational consciousness. It will help to unify and solidify us as Baptists. If, somehow, the idea of building a world evangelical denomination could possess us, it would surely cause us to redouble our efforts. We have been commissioned to carry the gospel to the whole world. We will do this as Baptists only as we strengthen our denominational lines. When others are seeking to erase such lines, surely it is an opportune time for us to emphasize the importance of our denominational life. Of course, our denomination is not an end within itself. Winning the lost world to Christ is the end.

3. This movement, doubtless, will quicken the spirit of cooperation in all phases of our work. For instance, coincident with our Evangelistic Movement in Texas last year, was a 25% increase

in our receipts to the Cooperative Program.

This is the time, surely, for Southern Baptists to "Expect great things from God, and undertake great things for God." We do the least because we do not undertake the most. As we think of a lost world, how totally helpless we are. Only God can give victory. To him we must look and on him we must lean.

In the language of another: "We should not pray for tasks equal to our strength; we should pray for strength equal to our task."

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GETTING READY FOR A GREAT CRUSADE
Selsus E. Tull, Baptist Evangelist
Hazlehurst, Miss.

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The call for a militant evangelism is being sounded out in all our religious assemblies today. We heard it as the keynote of the recent Southern Baptist Convention. State and association rallies are discussing the demand for concerted revival movements in states and districts.

This aroused emphasis on evangelism has arisen out of a deep sense of alarm that has taken hold of the hearts of pastors, and all other Christians who study the spiritual estate of the people. The callous spiritual indifference that pervades the land, and the tides of godlessness that are sweeping the world create a challenge to heroic action against these perils.

It is not enough simply to sense the need or even to agree that movements must be started for a grand counter attack against the opposing powers of darkness. The most serious consideration in the whole prospect is the kind of aggression which must be adopted if the hearts of men are changed, and if enduring reform is accomplished.

No mere surface agitation will meet the needs of the hour. A stir of emotionalism is not enough. A parade of forces and a flaunting of banners will not save the day. There is no quick or easy way to victory. A titanic battle is ahead.

The factors that have brought present conditions upon us must be studied. The plan of battle must match the threat of the position. We must get ready for a great crusade!

Both scripture and history prove that Christianity's battles against the kingdom of darkness are won by a Spirit-empowered evangelism. New Testament revivals have ever been the means and power of Christian conquests. For this reason, the kind of evangelists, and the kind of evangelism are supreme factors in the needed reformation.

"Evangelism" itself must be re-defined as to what sort it is. The authority to evangelize need to be re-established. What a New Testament revival is—how it is brought about—and what are its objectives as to final results. These are issues of first importance. These strange times through which we are passing; the distraught and addled estate of the public mind; the type of evils that have possessed the world; the new and alien doctrines that will fill the air; these must be taken into account when the strategy of attack in a successful evangelism is adopted.

The evangelist of today is matched against powers that he never faced before. Christian forces too often are wholly unprepared to support the type of evangelism that is needed to bring this age to repentance. The Gospel still has its power to save, and God's Spirit will still work regeneration if the channels of power can be opened between the sinner and his Saviour. What it takes to reach the multitudes, and to get the ear of a lost world comprehend the greatest problems in the way of successful evangelism for this age.

Because all this is true, the right sort of evangelism must not be estimated upon the immediate results of a given local revival. What is needed can not be accomplished in a day. Many churches need to be re-visioned before they can be led in a revival that will reach the lost of their community and re-set the standards of Christian living.

Out of my experience, observation, and deep convictions, I set down here what I believe to be the most absolutely necessary factors which must

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go into the sort of evangelism that will turn back the powers of darkness, save the multitudes, and deliver the churches in the struggle with which we are confronted today.

I.

We must re-establish the scriptural authority for evangelism.

One great reason for evangelistic powerlessness today is what the people have been made to believe "Evangelism" is. The current idea of evangelism in the minds of most people has been formed out of the observation of the extra-church, free-lance, un-censored, burn-over-the-woods performances that have paraded through the land in the last few decades. This sort of thing which has been popularized as evangelism has consistently, and every where, set asnaught the local church leadership, and has left the impression on the public mind that the churches have failed, and that it takes an un-commissioned, outside, self-chartered agency to accomplish what the churches under their own auspices are presumably unable to do.

The only remedy is to re-define the Scriptural Authority for evangelism. The rank and file must learn anew that there is no New Testament evangelism except that which is promoted by New Testament churches. This fact church members themselves must prayerfully accept before they may be led to dedicate themselves to a mighty consecration to Christ and to the winning of a lost world. When this takes place, true evangelism will have a re-birth of power, and will be organized and directed under the right authority. The pretender will then be discarded and relegated from the field. A true and gripping reform will begin to take place!

II.

We must re-establish the place of pastoral leadership in evangelism.

If evangelism should be promoted under church authority, the Spirit-appointed leader in it is the pastor. The evangelist is only the pastor-assistant—the same as Paul was to Barnabas at Antioch. Under the pastor alone can the forces of the church be prepared for conquests. Under the pastor alone can converts be enlisted and trained into Christian soldiers. Any revival is a failure that does not leave the pastor in command of a better equipped church ready to keep up the battle under the commission of Christ which was given only to the churches.

III.

A mighty re-dedication of the churches to scriptural standards.

Scriptural standards are found in the Bible. Any revival that does not enthronize the Bible in the consciences of men, and call the people back to Bible living has not sounded the depth of conviction in the souls of men, and has left no chart for the future. It becomes a travesty upon those deep and moving elements that lead men to true repentance and to flee God's wrath against sin. Bible evangelism forbids the possibility of filling the churches with unconverted material. God's inspired truth is the world's only exhibit of what God wants men to believe and how He wants them to live. Moral sanitation, emotionalism, and social reformation are not scriptural evangelism.

Evangelistic preaching is the scriptural presentation of man's accountability to God for his sins. It convicts men of SIN. Evangelistic preaching is the presentation of God's offered mercy in Christ Jesus to lost and repenting sinners as set forth in God's Word. This leads to REPENTANCE. Evangelistic preaching is the presentation of joyful obedience to God's commands in baptism and church membership to every soul who is converted. This exalts the CHURCH. The products of evangelistic preaching are monumental out of which a kingdom of saints and martyrs, and a church against which the gates of hell shall never prevail, are builded!

That sort of evangelism will answer the needs of the world today because it is God's plan by which the devil shall be dethroned from his domination in human affairs. All substitutes shall fail.

The future of Christianity depends upon those churches who make the Bible the absolute exponent in the solution of every human problem. Any misguided attempt at regenerating the masses of men through extra or super church unionistic movements will only add to the present dangers because it sets Bible authority aside, discounts the churches of Christ, and leaves pastoral leadership in bewilderment.

It was Jesus who gave the true picture of false evangelism when his compassion went out for the multitudes because they were "scattered as sheep without a shepherd." Jesus said: "He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep."

The kind of evangelism that will win the present battle must have a divine base of authority—an evangelism that will bulwark Christ's blood-bought churches, and establish the pastor as the Spirit-placed shepherd of the people. The problems of evangelism today are both inside and outside. It will take a mighty, persistent, God-empowered crusade to re-capture the citadels, and challenge the lost world to hear the prophets of God as they thunder forth the fact that "Now, God commandeth all men every where to repent." That will mean salvation to a world that is staggering to its doom. Anything else will mean—chaos!

BAPTISTS, CHAMPIONS OF FREEDOM AND COOPERATION

(Continued from page 5)

of this freedom, truth shall triumph and error, being exposed, shall be destroyed.

I believe in a progressive revelation of God's will as found in the Bible. In this belief I think I hold the "usual" Baptist position. I believe also in the progressive understanding and application of that revelation. God's truth does not change, but the application of that truth may change, must change, with changing times and conditions. It is not fair to our fathers in the faith, nor to our present generation of Baptists, to seek to hold them, nor us, to a once-for-all deliverance of wisdom able to solve all the problems of any age. I have profound respect for the wisdom of our Baptist fathers as they dealt with the problems of their day, but I do not believe that with their demise wisdom perished from among us.

We moderns must face modern situations with a wisdom applicable to modern needs. The interpretation and application of all truth must be made in the light of modern world conditions. We do not need new truth because we live in a new age of the world, but we need that the old, old truth, which is sufficient for any age, should be made to live on the ground with us and in the age in which we live and to speak our vernacular. If "sufficient unto the day is the evil thereof," sufficient unto the day must also be the wisdom thereof.

Nothing to me is more inspiring than the thought of being able to investigate the needs of the world under the all-pervading searchlight of God's infallible truth and to apply the principles enunciated therein to present world conditions, knowing that it holds the only specific for the world's ills. With that light in hand our people should be encouraged to make every possible investigation, individual or otherwise, and to report their findings freely and without any fear of being singled out by their brethren as being "a little off" Baptistically.

Dr. Lipsey also states that in my article I was writing of an "outward, visible, bodily union of all Christians into one church." Lest others may have received that impression from my article I wish here to correct that error and to apologize for any obscurity of statement of which I may have been guilty.

I not only do not believe in an "outward, visible, bodily union of all Christians into one church," but I do not even believe in such a union of all

Baptists into one church. I am a firm believer in the autonomy of the local church. I also believe in the principle of voluntary cooperation of local autonomous churches with one another, in an organized capacity, for the accomplishment of great kingdom enterprises. This is the highest, most Christian way for a church of Jesus Christ to exercise its local self-government.

Just as local Baptist churches, seeing the necessity and moved by a larger kingdom interest, voluntarily cooperate with one another in a world-wide Christian service, so I believe that great Christian bodies, acting on the same voluntary principle and in their own way and moved by the same larger Christian concern for the world, may be brought to cooperate with one another in a still larger Christian world program. This, of course, would require some kind of organization. But, so far as Baptists are concerned, it would have to be an organization voluntarily entered into and one that would not destroy their autonomy.

A legitimate question arises here. Can denominations or churches which are so different from one another in some respects find sufficient common grounds upon which to stand to justify or to make possible their cooperation in a world Christian movement? Or to put the question in a Scriptural formula, "How can two walk together except they be agreed?"

If perfect agreement is required before cooperative effort is undertaken, then it will never be undertaken. In fact, Baptists could never work together if they had to wait for a perfect agreement among themselves before they began an enterprise. Fortunately we do not have to wait for that impossible condition to be satisfied.

I have the honor to be pastor of a church with a membership of around two thousand individuals. In this group there are those who differ widely from one another on certain vital matters. Yet we are in agreement on a sufficient number of things to work together amicably and in the finest Christian fellowship in a definitely outlined church program. In all of our Southern Baptist churches there are members, no doubt, who do not believe in our Cooperative Program, and they show their faith by their works, or their lack of works, as the case may be. But are we to discontinue our great Cooperative Program for that reason?

In order to work together with other Christian churches it would be necessary to allow ample latitude for differences of opinion about many things. But I believe it can be done. As heterogeneous a group of Christians as Southern Baptists by working together have demonstrated that fact. It is my deliberate conviction that, if an investigation should be made, we would find that there is a wider divergence of opinion involving matters of faith and practice among cooperating members of local Baptist churches and among co-operating churches of the Southern Baptist Convention than there is between Southern Baptists as a whole and some churches of other faiths.

There is so much of the Christian faith that is fundamental upon which the major denominations agree. In fact the most of the differences that separate many of the churches are seen in the externals, the formalities, the mechanics of their faiths, and not in the fundamental values, the deep moving spiritual currents out of which the genuineness of their Christian ideals and life springs. Everywhere Jesus condemned formalism and ceremonialism as being an insufficient seal of our faith. He pointed out with unfailing consistency the dangers of mere externalism in religion. He insisted on the inner experience of a changed heart issuing in a changed life. The supreme test of his kind of orthodoxy was "fruits worthy of repentance." Repeatedly he declared, "By their fruits ye shall know them." On that basis I believe that it is possible and that it is desirable for Southern Baptists to work with Christians of other denominations, in an organized capacity, in a worthy, Christ-honoring, world-wide Christian movement. That, too, without sacrificing or compromising a single, fundamental, New Testament Baptist doctrine.

Mississippi Woman's Missionary Union

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The Woman's Missionary Union Literature Department has a number of Golden Jubilee Manuals on hand that they are offering for 5¢ per copy. They have formerly sold at 10¢ per copy. This publication is filled with valuable material that each organization should use. It contains programs on the Golden Jubilee and one needs all these helps to finish our goals in a great way.

Order the Golden Jubilee Manual from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

—o—

The Chest Poster that was formerly 25¢ is now 10¢. Order this also from above address.

—o—

Caixa 2655, Rio de Janeiro, Brazil.
June 1, 1938.

Dear friends in the homeland:

Do you realize that June is here? How I love it! I had to get out James Russell Lowell's "June" and read it again. It carries me back to school days. One can truly thrill under the June skies in the land of the Southern Cross, too. Not that dandelions are blossoming near, but poinsettias and chrysanthemums are. And as I look from my window and see the mountains covered with luxuriant tropical growth, dotted here and there with white buildings with their gay roofs; the tall graceful palms with their glistening fronds waving in the breeze; children's brightly-colored kites sailing almost out of sight. I, too, with the poet can say:

"Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for the grass to be green or the skies to be blue."

To you who so beautifully expressed your sympathy and sorrow over the homegoing of my father on April 13th, I extend my heartfelt thanks and appreciation. It does not seem right to think of the family circle with him away. It was hard not to be at his bedside, along with mother and other nine children, when life slowly and gently took its eternal flight, but God's grace is sufficient for every need. I do thank Him for the living faith that father had in Jesus as his personal Savior. Heaven seems nearer and richer since he is there. He cannot come back to us, but we can go to be with him.

These are busy days for me. I shall leave in a few days to attend the Minas state convention that will be held with the first Baptist church of Bello Horizonte, a beautiful city about three or four hundred miles from Rio. I shall hardly get back before it will be time to start for the Rio state convention, and on the next day after returning from that, the South Brazil Mission meets here in Rio. During this time there will be a special meeting of the executive committee of the Brazilian W. M. U. There prevails a good spirit of cooperation among the Baptist churches for which we are very thankful. Our theme is: "Christ for Brazil we sing, Brazil to Christ we bring." Pray that we may have divine wisdom and guidance as we make plans for the progress of the kingdom work.

With best wishes and a prayer that each of you may feel the touch of his hand on yours day by day.

I am sincerely,

Yours in His Service,
Minnie Landrum.

—o—

Y. W. A. CAMP

Come to Castalian Springs, near Durant, Miss.
Date, July 26-30 (opening session 10:30 a.m.)

Every Young Woman's Auxiliary represented! Fun, fellowship, frolic, friends—new and old. Good messages by Misses Waldemira Almedia (Brazil), Moonbeam Tong (China), Vena Augillard (French), Fannie Traylor, Mrs. Ned Rice and others. Inspiration and information there.

Answer this note, please, by sending (50¢ for each girl attending) your reservation to Edwina Robinson, Box 530, Jackson, Miss.

By July 20th. This is most important as we must know in time to plan for everybody.

Cost \$5.00 covers room, board and registration (the 50¢ sent in, is a part of this total cost).

—o—

A letter to an Inner Circle Friend (shut-in) by a member of the W. M. S. at Sunflower:
Dear inner circle friends:

As Personal Service chairman may I tell you something of our plans for the year.

Our goal is Soul-winning—won't you help us reach that goal with your prayers? This isn't an easy task but a worthy one. We have many who do not know Christ as their Personal Savior, or who have not accepted Him publicly and Jesus said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven," Matt. 10:32.

Let us remember the main object in Personal Service is Soul-winning. The fruits of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11:30.

Personal Service is Christlike living with regard to those around us. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Matt. 5:16.

Our Aim—is every member a daily Bible reader. If you aren't one already, may I urge you to join with us in this undertaking? We have 50% of our members reading the Bible daily, we will not be satisfied until we get 100%.

Jefferson said: "The Bible makes the best people in the world."

Webster said: "I read the Bible through every year for my help."

Milton said: "In all literature there is nothing that compares with the Bible."

If these great men felt that way, shouldn't we?

We have a personal service calendar, a definite work for each month, for January it was enlistment and we enlisted two new members; in February three, and March one. We also assisted the negroes in their work in February. Mesdames Butler, Powell and McEachern visited them and helped them plan their work and showed them how to work the plan. (Mrs. McEachern made each of the negro societies a poster with a wide open Bible on it with places for names of members and deacons for daily Bible reading. They have invited her to visit and encourage them again soon. She also made a similar poster for the Winona W. M. S. which was greatly appreciated and caused an increase in Bible reading.)

We want to keep in touch with each of you and we want you to keep in touch with us, we need each other.

Best wishes to each of you,
Josie Sorrell McEachern,
Personal Service Chairman.

BR

Evangelist A. D. Muse will be with Pastor M. P. Jones in a meeting at Poplar Springs church, Copiah County, beginning the third Sunday in July, and at Old Fork church (B. E. Phillips pastor) the week beginning the fifth Sunday in July. Any one wishing him for the fourth Sunday in July and week following wire him at Hazlehurst, care Rev. M. P. Jones.

The University of Richmond is asking for \$2,000,000, of which \$900,000 is for additional endowment and the rest for new buildings.

Dr. Calvin M. Thompson, retiring secretary of the Kentucky Baptist Board, has been in that office for 17 years, and has been preaching for 50 years.

The information for the report of the Baptist Memorial Hospital of Memphis has been prepared and can be obtained upon request of the representative, or the hospital chairman in each association. These reports can be had by writing the pastor's office here at the Hospital.—A. U. Boone, Hospital Pastor.

Our Beulah meeting beginning July 2nd closed the 9th. Preaching by H. W. Nix. Brother Nix was at his best. We had a great revival; twenty-five members were added to the church; twenty-two by baptism. We ordained four deacons: Jeff Prince, Dan Dilmore, Henry Mangham and Bud McNair. We all left rejoicing, because of the Lord's blessings.—D. W. Moulder, Pastor.

The Star Baptist Church observed the commencement after two weeks V. B. S. with a very interesting program and display of handwork by the pupils Friday night, July 8. The pastor, Rev. O. P. Moore, as superintendent was assisted by Rev. Elton Barlow, Miss Ruby Taylor of the State Sunday School department, Miss Lula Mae Ross, Mrs. Elton Barlow, Miss Reba Garrett and Miss Myrtle Morgan.

From June 19 through June 26 Rev. J. H. Street of West Laurel Church was with us in our meeting at Magee. He preached the Word with power and the people received it gladly. He is consecrated in life and a most congenial fellowworker. Prof. Vernon May led the singing and Mrs. D. C. Ware was director of the music. These capable workers led us in a revival which blessed the church and won souls to Christ. There were fourteen additions to the church, eleven of which was by experience of grace. The results of this meeting will be seen in the church in the future.—Pastor G. O. Parker.

Friday night brought to a close the study course work of the B. T. U. at Salem. There were sixty-five that completed the course. Six study courses were offered with teachers as follows: Rev. M. C. Waldrop, Rev. O. B. Beverly, Misses Eva Duncan, Georgia and Julia Jones and Mr. J. P. Maxwell. Sixty-five completed the course. The social was given Friday night in which every one present took part and enjoyed the evening. They were then invited to come back and take an active part in B. T. U.—R.

The Baptist Bible Institute, of New Orleans, founded in May 1917 with Dr. B. H. DeMent, president, and Dr. W. W. Hamilton, president for the past ten years, has had a total of 4,444 students up to, but not including this session. It has graduated 633, including thirty-one doctors of theology, 127 in theology and 247 in Christian training. These graduates are serving in many foreign fields, including Africa, Alaska, Argentina, Brazil, Chile, France, Hungary, India and the Philippines. The number of students registered this session was 258. The financial situation has improved. The capital indebtedness has been reduced. The total assets are \$493,596.—Watchman and Examiner.

Mother had finished cleaning the living room and had rearranged the furniture.

"We have so much more room in there now," she said, referring to the new arrangement.

"We should," answered Ellen. "You have all the dirt out now."—Ex.

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Thursday, July 21, 1938

THE BAPTIST RECORD

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 23 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

NEED OF DISCIPLINE

With plenty of time to meditate I have been thinking of the cause or causes of the present slump in moral and spiritual conditions that seems to prevail the world over. Some charge it to the backwash of the World War, and there is no doubt but that has had something to do with it. Others think that the let-down in law enforcement by the national government all the way down to the most minor officer is to blame. It is true that law violations are treated very lightly and most of our officers seem to have very little regard for their oath of office, so that has doubtless had something to do with our present sad condition morally and spiritually.

But in my way of thinking the real cause of these conditions lies much nearer our own door and is to be found in the lack of discipline in our homes, schools and churches. It is a generally conceded fact that none of these institutions exercise discipline as they did some years ago. We all know that discipline in the churches is almost unknown. About the only act for which our churches will discipline a member is joining another denomination. Then they will oust him. Cursing, gambling, adultery, drunkenness, stealing are no longer church offenses.

As a consequence our churches are filled with people who if saved, live very immoral lives. They think such living all right as the church never says it is wrong. Thus, respect for immorality is encouraged by the church. There, in my opinion, much of the fault lies. In the olden days when a brother or sister walked disorderly he or she was notified to come to the church and make satisfaction. Failure to do so brought further action by the church. Sometimes the offender was excluded. Of course this should be the last re-

sort, but the Book tells us to "Withdraw thyself from every brother that walketh disorderly." Many were reclaimed by discipline, and while we are praying for a revival, let a revival of old-time discipline in home and church be included in the praying for no revival will be lasting without the return to Bible discipline.

—o—

A letter from Mrs. Cora Swearingen of Daleville, Miss., brings the sad intelligence that brother W. H. Wilkerson has been in poor health for two years. Brother Wilkerson is one of the leading Baptists of Kemper and Lauderdale Counties. For several years he was clerk of the Oktibbeha Association. We trust he will soon be well.

According to reports Rev. E. C. Farr is doing some effective work as pastor of Carrollton and North Carrollton Baptist churches. North Carrollton now has half-time services, the prayer meeting has put on new life and there are other evidences that these churches are growing. Brother Farr also preaches one Sunday at Embry in Holmes County.

Rev. Otis Swearingen lives in Kemper County. He has been in the ministry eleven years and this year serves seven churches as pastor. He is the only son of Mrs. Cora Swearingen and a grandson of the late Rev. L. B. Fancher one of the pioneer preachers of Neshoba County.

The revival meeting at Pittsboro in Calhoun County begins next Sunday. Rev. Cecil H. Ellard will do the preaching. The prayers of all are requested that the Lord will give a blessing. Some of the Lord's choicest servants live there.

Rev. Paul Kihnl of Water Valley came down Tuesday evening to Coffeeville and baptized some 10 or 12 candidates, results of the recent revival. Brother Kihnl is a promising young preacher. He serves Fellowship and Kendall churches as pastor and preaches once a month at Anchor.

Rev. W. R. Cooper of Tylertown is not only one of our very best pastors but he also does much good work as evangelist. Recently he was in Florida in a meeting and was one week in Louisiana with brother Hutson in a meeting. Blessings on him.

Perhaps Calhoun County has almost as many Baptists in it in proportion to the population as any county in the state. There are some 40 Baptist churches in the county. This is the result of the faithful preaching of the pioneer preachers and some faithful laymen. Among the latter is Deacon A. A. Bruner of Pittsboro.

—BR—

"THE DREADED TUESDAY NIGHT"?

Miss Floryne Miller, B. B. I.
New Orleans, La.

—o—

"Lord, may one soul be saved this night." "Father, use me tonight that Thy name may be glorified." "Master, may my words be thine tonight." Quietly, reverently, the young students in the small group I had joined voiced their requests, as one by one they begged for di-

vine guidance, and a little of my nervousness and fear was quelled.

You see, the dreaded Tuesday night had come, and it was my first experience on an assignment at Baptist Bible Institute. Having been in school only a week and having only a few months previous surrendered my life for definite service everything was so strange. I was afraid of an assignment, I didn't understand it, and wasn't sure that I wanted to, to be perfectly frank. But I did love my Lord and if I, that night, could bear witness for him I knew that was my duty, but for all that I was nervous.

As my group joined other similar ones in the two Institute buses each group going into a different section of this great city to take Christ and his message of love and salvation to sinners, I found myself breathing a prayer that I too might be used, and as the bus was driven through crowded St. Charles Avenue, I joined the others in singing gospel songs and began to feel that in a small way I was part of that great movement the Master started with twelve humble followers.

As we began our service with a song I glanced at the person next to me. She looked tired—as if she had worked hard all day—and in her eyes a hungry look. She wanted something. Then the next one in a wheel chair but cheerful, and on around the circle. As that great Christian, Dr. Shepard, prepared to speak I saw on every face the same desire, as we finished singing, "More about Jesus let me learn." Then I found myself breathing another prayer: "God, I thank thee for letting me come here, and knowing that in a city like New Orleans a group of Christians come together with one holy purpose—to learn of Thee."

Then the message—simple as only a scholar can make it, so that the smallest could understand it—making the plan of salvation real.

As I listened and watched and began to catch the spirit that was there, I felt myself being made over again. I knew my consecration to his cause was being deepened. I felt it was an hour I could not forget ever. I met God again and he took me completely and forever for his own. I had gone out that night to help others receive a blessing and as I left I found myself thanking God for sending me a blessing.

Did I start out by saying the

"dreaded Tuesday night"? Need I say that Tuesday night is now the high spot in the week, when I receive anew a God-sent blessing?

BR— MUSIC AT HILLMAN

—o—

Hillman has always offered good advantages in music, but probably never before have such opportunities been available as now. Prof. Frank Slater, voice director, has an international reputation as a singer and teacher, having studied repeatedly in Europe and America and having toured three continents in voice recitals. Professor Slater teaches the private voice pupils in Hillman, directs the Hillman and Mississippi College Glee clubs, and has a private studio in Jackson. He is generally recognized as one of the foremost artist teachers of the South.

Those who have learned to know Miss Mary Opal Crone, director of piano and public school music, consider her just as efficient in her line as Professor Slater is in his. Miss Crone is not only a brilliant performer and a master teacher, but is a consecrated Christian worker, active in church and Sunday school, and has a wonderful personality. Any college in the South would be fortunate to have such a teacher as Miss Crone on its faculty.

The Hillman quartet last session was in constant demand for church services, radio programs, conventions and other gatherings. It was an outstanding organization, and all the girls in it had character and ability.

Two scholarships in voice are offered by Professor Slater to girls who show promise of future development. Girls who are interested in these should write for further information to President M. P. L. Berry, Hillman College, Clinton, Mississippi.

BR— S. S. ATTENDANCE JULY 17th

Jackson, First Church	800
Jackson, Calvary Church	818
Jackson, Griffith Church	580
Jackson, Parkway Church	163
Jackson, Northside Church	100
Summerland Church	95
Clarksdale Church	318
Meridian, 8th Ave. Church	220
Batesville Church	106
West Laurel Church	414
Columbia Church	468
Summerland, July 10	94
Newton Church	209

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For Information write M. P. L. BERRY, President,
HILLMAN COLLEGE - - CLINTON, MISS.

Sunday School Lesson

Prepared by
By Hight C. Moore

Sunday School Lesson for July 24
Notes Analytical and Expository

1. Gideon's Army numbered 32,000 of the best fighting men in the country. It was more than three times the size of Deborah's army. But it was insignificant in comparison with the army confronting it, for the invaders were like locusts for multitude and their camels like the sand of the seashore for number. Yet Gideon was undaunted. He and his men rose early and encamped by the spring of Harod. Just over the hill north of them were stationed the outposts of the Midianite and Amalekite armies, encamped in a valley opening down into the Plain of Esraelon.

2. Gideon's Band was chosen at Jehovah's command from the assembled patriots by two simple but severe tests. The reason back of the rejection of the army lay in the fact that God must have all the glory of the victory. Hence the first test, which was the test of courage: Let the fearful and trembling return from the battlefield! to their discredit 22,000 men turned back. Did Gideon tremble when he saw his army melt away? Nevertheless, he applied to the 10,000 the second test, which was the test of vigilance: Take the men to the spring and let them drink; put in one company all who leisurely and without sense of danger take the time to get down on their knees to drink; put in another company all who in their alertness of mind and movement carry the water in their hands to their mouths and quickly pass on. Manifestly the latter were the men of martial quality and caliber. There were only three hundred in this group. They must be the shock troops; the others have a place, but must go back to the reserves and bide their time.

3. Gideon's Strategy exactly fits the critical situation he was in. Descending in the dark to the edge of the hostile camp and reassured by the dream which he overheard one Midianite soldier tell another, Gideon climbed back up the hill and prepared for his weird midnight attack. He placed in the hands of every one of his men, not a sword or other armor, for they seem to have been totally unarmed, but a trumpet, an empty pitcher, and a torch within the pitcher. He divided the three hundred into three companies and stationed them around the sleeping host, probably at the head of the valley and on the two ridges enclosing it right and left. When all were ready, Gideon sounded the signal. Then the pitchers were broken and the flaming torches held aloft in the midnight air and gloom. At the same time there was a mighty blast of trumpets from every side. And quickly followed the piercing battle cry, "The sword of Jehovah and of Gideon!"

4. Gideon's Success was instant and complete. The glare of the

torches, the sound of the trumpets, the din of the Hebrew battlecry had the desired effect. The host of Midian, roused from their slumber, was seized with the greatest consternation. In shivering fright they turned upon each other with great slaughter. In the wildest confusion and disorder they fled toward their native land. The soldiers of Israel pursued, the Jordan fords were guarded, and the enemy decisively defeated with the loss of two kings, two princes, and 120,000 soldiers, besides immense spoil. Thus Gideon crushed Midian.

The Lesson of the Lesson Follow God's Plan

(1) Follow God's Plan Righteously. "The camp of Midian was on the north side of them" (verse 1). Tyrants must be repelled. Oppressors must be overthrown. To cower before wrong is unmanly. Fight the good fight.

(2) Follow God's Plan Unitedly. "All the people that were with him" (verse 1). Gideon's trumpet brought to his standard the patriots of the country. Not all can go to the battlefield, but all are needed. Let every soldier stand in his place.

(3) Follow God's Plan Unselfishly. "Lest Israel vaunt themselves" (verse 2). Everybody must know that Gideon's victory was God's victory. To him must always be given the glory. Militarism is worse than servitude. Fight for the Master, not for Mars.

(4) Follow God's Plan Courageously. "Whosoever is fearful and trembling" (verse 3). Is it any wonder that the untrained, unarmed Hebrews trembled before the mightiest foe of the time? Even so, the fearful do not belong at the front. Relegate them to the rear where they belong.

(5) Follow God's Plan Vigilantly. "The three hundred men that lapped." They were the watchers. They knew the invaders were just beyond the hilltop. They would not delay their thirsty comrades. They were men of warrior blood. And it takes warriors to win.

(6) Follow God's Plan Co-operatively. "Divided—into three companies." All in one company might have made an impression; but three companies attacking from three sides were irresistible. Cooperation means conquest.

(7) Follow God's Plan Trustingly. "Put into the hands of all." Not a sword or spear or shield or helmet; torches and pitchers and trumpets. Yet that was evidently the divine plan. And the three hundred believed.

(8) Follow God's Plan Obediently. "As I do, so shall ye do." See Gideon himself in the thick of it all. He not only gave orders, but himself obeyed them. Let his men do as he did. And didn't they?

(9) Follow God's Plan Prudently. "The beginning of the middle watch." Had Gideon joined battle before sunset or after sunrise, he would have lost. His blow fell just after midnight and he won. Strike at the right time!

(10) Follow God's Plan Effectually. "Put them to flight." It was not enough to "scare them to death." They might have recovered. But that "follow-up campaign" did the

work for Midian. And they never came back. If fighting must be done, do it until it is done.

BR RIDGECREST NOTES —o—

"If it disturbs your Christian faith to see Japan tearing things up in China, remember that it is all in the blueprints of God," said Dr. W. O. Carver of the Louisville, Ky., Baptist Seminary in an address here this week before the annual editorial conference of the Baptist Sunday School Board.

While denouncing a blind fatalism which would approve all events as providences of God, Dr. Carver said that God has held a guiding hand over all man's history.

The six-day conference of religious journalists was under the direction of Dr. Hight C. Moore of Nashville, Tenn.

The gains of Southern Baptists in Sunday school enrollment during the past 20 years exceed the combined gains of all other major denominations of the country, according to figures released last week at the international convention on Christian education in Columbus, Ohio. The announcement was made at the conference here by Dr. Prince E. Burroughs, Nashville, who attended the Ohio convention.

The next conference of World Baptists will be held at Atlanta next summer. "When people of all parts of the world gather at the Baptist World Alliance next year, alliance officials will no more try to change the race-relationship habits of the South than an American tourist would try to change the traffic habits of England," said Dr. Frank H. Leavell at the editorial confer-

ence this week. Dr. Leavell is a member of the executive committee of the alliance and secretary of the youth committee of the alliance.

Speaking at the conference here, Dr. Olin T. Binkley, new head of religion at Wake Forest College, North Carolina, said that the "largest group of people in American life are indifferent to Christianity." He added that the Sunday school is the most effective evangelizing agency in America.

Mr. Jerry E. Lambdin of Nashville, Tenn., spoke at the conference on American economic life. "The reason for economic maladjustment is not primarily a false evaluation of one group of goods and services as compared with another group of goods and services," he said.

"The trouble is rather a false appraisal of the value of all goods and services on the one hand and human values on the other."

Conference leader Hight C. Moore, who for 20 years has planned the Sunday school lessons for hundreds of thousands of Southern Baptists, went back Sunday, July 10, to his home church in Globe community, North Carolina, to preach there the same 19-minute sermon as that with which he opened his ministry exactly 50 years ago.

BR
"Me father and a man named Mulligan have been fightin' for 20 years, but now they've stopped."

"Why? Did they bury the hatchet?"

"No, they buried Mulligan."

BR
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The entire Southern Baptist Convention is looking toward a great evangelistic campaign culminating in 1939. Let's make 1938 a great beginning of this all-important task.

—o—

100%

For the second year in succession the Baptist churches of Jackson and Laurel have been 100% in Vacation Bible schools. These are the only places in the state with more than one Baptist church each that are 100% this year. Hattiesburg lacked only one joining this group.

And speaking of 100%, a very remarkable record was made by the Intermediate department of Flora, Dr. H. E. Spell, pastor, when that group enrolled 15 in the vacation school and had an average attendance of 15. How's that for Intermediates—or any other group?

—o—

In discussing an adequate church educational program before the pastors' conference at the Assembly recently, Dr. J. D. Grey, First Baptist Church, New Orleans, said that after much study and deliberation he had come definitely to the conclusion that in the vacation Bible school our churches have one of their very greatest assets and largest opportunities. He urged upon pastors the promotion of these schools in their churches each year.

Pastor Sewell, of Pearson, Rankin County, had his first school this year, and says that he is thoroughly sold on the program. He also stated that they have enlisted in Sunday school some whom they had been unable to reach, but when they came to vacation school it was done. Many lost ones have been reached for Christ in these schools this summer.

If you have not already done so, be sure and send in a report of your vacation school this year. Blanks will be sent upon request, if you do not have one.

—o—

New Record

Pastor A. B. Wood, of Forest, gives the encouraging news that during the months of April, May, and June the average Sunday school attendance in that church was 208—an all-time high—and that the average attendance of the young men's class, of which he is the teacher, was 35 for the same period of time. This class is of the younger adult men and this is a new record also for them. Certainly, we are made glad to get information like this that tells of the progress in the work of the Lord.

—o—

New Leaflet

A new leaflet, "The Sunday Morning Program," is just off the press, and is one of the best helps ever offered a superintendent of any adult department for planning, building, and executing the Sunday morning opening program. These are from the Young People's and Adult department, Nashville, Tenn.

LOUISVILLE NOTES

—o—

The Louisville church held a Vacation Bible school which proved to be of distinct interest to the 170 pupils who were enrolled and to the faculty of 18 who did faithful work in the school. The school continued two weeks, May 28-June 10.

Our people were so well pleased with this effort that I am sure they will want such a school every year.

—o—

Rev. D. A. McCall preached in our meeting which lasted one week. He is a forceful gospel preacher, and our people were greatly helped by his ministry among us. The attendance was especially good, and the interest encouraging. While there were not very many additions to the church, it was a helpful, constructive series of services which promises well for the future of the cause.

—o—

Rev. J. E. Wills helped in the meeting at Calvary. This is the country church five miles from Louisville which has two Sunday afternoons a month and which for years has had the same pastor as the Louisville church. So brother Wills was at home out in this excellent community where for some three years he had once been pastor. The attendance was fine, the interest good, and the cause greatly strengthened by the spiritual gospel sermons of brother Wills.

—o—

There will be a Young People's revival in the Louisville church beginning the third Sunday in August. We have in the past few years had two such meetings in our church. These meetings were very helpful, and we are hoping for a successful meeting this summer. Some of our best young workers will have part in this meeting.

—o—

So far our work is holding up well for the summer. Yesterday (July 10) there was one of the largest congregations at the morning hour which we have had in some time. The pastor baptized a number of young people at the evening hour, letting this service take the place of the regular preaching hour. Three questions were asked and the scriptures given answering them. They were: 1. What is baptism? 2. Who should be baptized? 3. What is the meaning of baptism? It was an impressive hour.

—J. N. McMillin

—BR—

BLUE MOUNTAIN

—o—

Eight Blue Mountain College students who graduated in June will enter the following graduate schools for work toward the master of arts degree and other post graduate study.

Bula G. Lee, Frances Fraser, Memphis; Elaine Coleman, West Point; Elizabeth Robertson, Germantown, Tenn.; Cornelia Leavell, Bristol, Va.; at Peabody College, Nashville, Tenn.

Cary Coolidge, Nashville, Tenn., at Vanderbilt University, Nashville.

Eulalia Thomas, Rossville, Tenn., Scarritt College for religious workers, Nashville.

Anne Owen, New Albany, Pasadena Playhouse, Pasadena, Calif.

VICKSBURG REVIVAL

—o—

The First Baptist Church of Vicksburg has had the privilege and pleasure of having a "Young People's Revival." I have placed the expression in quotations because it is something of a misnomer. It would be more accurate to say that we have had a revival conducted by young people, for it was attended and enjoyed by young and old alike.

We had with us Robert Martin, student at Southern Baptist Theological Seminary. Brother Martin did the preaching, and did a splendid job of it. His sermons show a combination of seriousness and study which is rare and wholesome. He was assisted in all the services by Roger Skelton, student of Mississippi College. Brother Skelton led the singing, and also directed the conference for men. Roger Skelton would be a valuable help to any church.

These young men had assisting them in conferences and in morning watch services two young ladies, Miss Elizabeth Williams of Blue Mountain College and Miss Eline Green, recently a student at Hillman College and now planning to attend Blue Mountain. These young ladies did a number of things. They played the piano for the services, being assisted by Mrs. J. J. Hanley at the organ. They conducted conferences and at 6:30 each morning they conducted morning watch in one of our parks.

In truth they conduct a "revival" although for us it was more a consecration service. Surely the future is bright with our schools and homes and churches producing such consecrated Christian young people. Quoting more or less accurately Dr. Lipsey in a conversation about these young people I say, "We are beginning to reap the reward of years of service with the young people."

I should like to add one more paragraph about them. They are happy. The very first day one of them asked me, "Do you object to giggling?" Of course she was speaking lightly, but the question was a significant one. They are happy, and they are happy in a way that none but devoted Christians can be happy. They are happy in a freedom which comes from clean, wholesome

thoughts, dedicated days and years, faith in Christ. They will bring happiness to any church fortunate enough to get them.

—Wallace R. Rogers

—BR—

A TRIBUTE

To the memory of Mrs. W. J. Derrick, wife of Rev. W. J. Derrick of Jonesboro, Ark., who passed away on the morning of June 23, 1938.

She was a most devoted wife and mother; a Christian who lived her religion every day, whose life overflowed with the peace, grace and love of her Saviour. After words of farewell to her family and a request that we give her love to all of her friends, she left us with this assurance, "It's glorious."

—A Daughter.

—BR—

FIRST CHURCH, CORINTH

The First Baptist Church of Corinth, Miss., Rev. T. W. Young, pastor, closed an eight day revival meeting July 3rd in which Rev. Hugh Brimm did the preaching, and Rev. W. F. Town, Jr., of Mansfield, La., led the singing and junior work. Twice each day the church auditorium was filled with serious minded people. Brother Brimm's gospel messages were strikingly clear, simple, scriptural and heart-gripping. Brother Town used the old-time spiritual and appealing hymns, and led the juniors in a fine way. The church members were well prepared for the meeting, and cooperated wonderfully from the beginning. The work was intensive and the young people were enthusiastic and the Holy Spirit was manifestly leading throughout the meeting. It was one of the most gracious and deeply spiritual revivals the church has ever experienced. There were 41 additions and 23 of them were received upon confession of faith in Christ and for baptism, and all of them were baptized Sunday evening at a special baptismal service.

—T. W. Young, Pastor

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t Pro. 29. 25. full of vinegar, and r
John 19. 1. and gave him to dr.
16. alone; let us see whe



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(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

—o—

My dear children,
I read a story about a dream a man had. He thought he was traveling in the Allegheny mountains in the northeastern part of our country, near the tiny beginnings of some of the streams that flow into the Ohio River and from there into the Mississippi River. In passing through this rough country, very often he met little streams small enough for him to step over easily. All of them were going the same way and had no time to pause. At last he asked one where it was going. "Why," replied the little rill, "I am going to New Orleans. I heard the people there want a great canal, one thousand miles long and fifteen hundred feet wide, and I am going to help make it." "And please tell me," asked the man, "what can you do?" "I don't know what I can do, but I shall be there." And so saying, it hurried on.

Wouldn't we have fine church attendance, if every one of us would say, like those little streams, "I shall be there"? No empty seats, no lonesome preachers, and no lagging congregations! The Mississippi River is a powerful body of water, doing a great deal of good by carrying off the trash and refuse for hundreds of miles, by furnishing a place for the steamers to carry freight and people from port to port, by making certain places very fertile, and by providing ways for many people to make a living; but it could not do any of these things if these small streams refused to "be there." Neither can our churches be strong and useful if we are not there to fill our places. Just as the great Mississippi River needs every one of the streams which feed it, so our churches need every one of us there every time services are held. Let us say as these rills did "I shall be there!"

Little Jean Goodrich is telling us in her letter about the Daily Vacation Bible school she attended. She goes to prayer meeting too. I know because I see her there. We are pleased to have this nice letter from her.

Mrs. Taylor hasn't forgotten our circle, we are glad to say. We are always glad to hear from her.

Did you work last week's puzzle? I should like to have some reports on these. Here is an easier one this week.

With love,
Mrs. Frances Steele

—o—

Clinton, Miss.,
July 13, 1938.

Dear Mrs. Steele,

I am sorry I haven't written in so long but as I have no excuse, I will go on.

We had a D. V. B. S. last month and I enjoyed it very much. In our class we made a door stop and a doll bed. I hope you will have a pleasant summer.

Love and goodbye,
Jean Goodrich.

We are glad to hear from you again, Jean. I heard about that Daily Vacation Bible school and I'm not surprised that you enjoyed it. Thank you for your good wish, and the same to you.—F.L.S.

—o—

Taylor, Miss.,
July 13, 1938.

Dear Mrs. Steele,

I am sending my July dues for Jeannie Lipsey Club number 8. Please use fifty cents for the Mrs. Lipsey memorial and fifty cents for the orphans.

With lots of love,
Mrs. M. G. Austin
Mrs. Austin, we thank you for remembering our page and its causes

so faithfully every month. We feel as if we couldn't do without you.—F.L.S.

—o—

BIBLE STUDY

Proverbs 16:18: Pride goeth before destruction and an haughty spirit before a fall.

There was war between the Philistines and the Israelites. The two armies were camped on the slopes of opposite mountains and twice each day, Goliath, a champion from the Philistines, would come out in front of his army and dare one of the Israelites to fight against him. He would cry out "Choose a man from your army and let him come down to me. If he is able to kill me, then we will be your servants, but if I kill him then you shall be our servants." Saul, king of Israel, promised to make anyone rich who would kill him, and to give his daughter to him in marriage, but no one from among the Israelites had offered to fight because Goliath was a great giant, more than nine feet tall, and was clothed with heavy armor and carried a sword and spear of unusual size. For forty days, every morning and every evening, Goliath had come out and defied all the men of Israel.

Now David was a young shepherd who watched his father's sheep. His three oldest brothers were with Saul's army. One day David's father prepared some food and told David to take it to his brothers, see how they were, and bring him word again. David left the sheep with a servant and went. He reached the camp just as the armies were ready to go to battle. He saw Goliath and heard the defiant words which he flung at the Israelites and he was surprised that no one had accepted this challenge. He said "Who is this Philistine that he defies the army of the living God?" Saul heard what David had said and sent for him. David told him that he would fight Goliath. But Saul said "You cannot fight him, for you are but a youth, and he has been a man of war from his youth." Then David told Saul how when he was keeping his father's sheep that a lion had come and taken a lamb out of the flock and with his hands he had freed the lamb and killed the lion. In the same way he had also killed a bear. He said "The Lord that delivered me out of the paw of the lion and the paw of the bear will deliver me out of the hand of this Philistine." So Saul told David, "Go and the Lord be with thee." David refused to wear Saul's heavy armor or carry his sword, because he said he had not tried them, but he took his shepherd's staff and his sling and as he crossed the brook he chose five smooth stones and put them in his shepherd's bag.

The Philistine came to meet David, but when he saw this fresh young man, he thought he was not worth fighting with. Scornfully he asked "Am I a dog that you come against me with a staff?" and he called on his gods to curse David and said "Come to me and I will give your flesh to the birds to eat and to the beasts of the field." But David answered "You are trusting in your sword but I am trusting in the living God, and today the Lord will show these armies that He does not save with the sword and spear, for He will give you into my hands." Then running to meet him, David put his hand in his bag and took out a stone and slung it and struck Goliath in the forehead. The stone sank in and Goliath fell down dead. Not having a sword of his own, David took the giant's sword and cut off his head. Then the Philistines, seeing their champion dead, turned and ran. The army of Israel shouted and followed after them

and rejoiced in the great victory.

PUZZLE

Scrambled Names

In these mixed up letters, you will find some of the Bible characters who have been in our stories based on Proverbs.

1. SAUE
2. ULAS
3. BLAIGAI
4. NAHAM
5. LEI
6. ABAH
7. THABON
8. CREADOIM
9. JAILEH
10. THOGAIL

Answers To Last Week's Puzzle

1. Rachel
2. Samson
3. Adam
4. Amos
5. James
6. Peter
7. Eve
8. Mary
9. Shem
10. Lot

—BR—

ALL THINGS WORK TOGETHER

Carl Mauney, B. B. I.
New Orleans, La.

—o—

Of the many glorious experiences that I have enjoyed on the streets of New Orleans, the most exciting, thrilling, and heart-blessing experience happened at the corner of Rampart and Julia. More than 35 people (practically all negroes) had stopped for the service and to listen to the preaching. The speaker had almost reached the climax of his message when a negro man walked down the street along with others and on reaching a position just in front of the preacher turned toward him and like a prize fighter he delivered a powerful blow toward the face. I was very near, so it was only a matter of a few seconds till I had grabbed the negro. Others, including some of the negroes, engaged in the tussle and he was soon overpowered.

While waiting for the police a group of more than a hundred people had gathered to lean of the excitement, and many of the group had joined with other members of our group who were singing praises to God. It might have been an act of courtesy on my part not to ask the appointed speaker if he felt like finishing the service, but I was

so moved by the multitude of people that when the song was concluded, I poured out my heart to that group, and tried as best I could with the help of God's Spirit (and I know he was there) to point these people to Jesus.

Then the other student gave a short testimony, and twelve or fifteen people lifted their hands for prayer. An invitation song was sung and five or six came professing Christ as their Saviour. Others were won through personal work, and rejoiced our hearts to see these poor souls feasting on the Word of God, but it hurt us much to see others turn away sorrowful.

—BR—

DAUNTLESS

The triune God is yet the hope and stay
Of all who would sail life's uncharted sea
Until they reach a fragrant tranquill lea
Where time is one eternal blissful day.
With faith in him they can not learn dismay,
Though angry billows threaten catastrophe.
They boldly sail, and sail with hearts care free,
And find life is delightful all along the way.

Their Captain is the master of the deep,
A mariner who never lost a sail,
Nor can he ever one time miss his port.
The souls that sail with him his might will keep
As his most precious jewels
Naught can avail
Against one soul with whom he will consort.

—Wm. J. Robinson

Kansas City, Mo.

—BR—

Lawyer: "The plaintiff, your honor, was in a reverie when struck by my client's machine."

Magistrate: "In a Reverie, you say?"

Lawyer: "Yes, your honor."

Magistrate: "Don't think I know that make of car."—Ex.

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Last Call To Ridgecrest

Next Sunday is opening day for the Training Union Assembly at Ridgecrest, N. C. A note from Mr. Morgan, manager, says that this will be the largest week for Ridgecrest in its history. Last year we had 1,500 to attend during Training Union week. This was the largest crowd for any week up to then. As Southern Baptists learn of the delightful experiences offered at Ridgecrest they begin to take advantage of them. A new auditorium had to be built in order to have seating room for the preaching and inspirational hours. This new auditorium seats 2,400. Mississippi will be well represented this year. One bus filled with enthusiastic workers and a caravan of private cars will make up the delegation. We hope you can be in the crowd.

—o—

Special Bulletin, Baptist Training Union Study Course

Elective mission books upon which Training Union credit will be granted in 1938, provided all the study course requirements of the Training Union department of the Baptist Sunday School Board are met.

For Juniors—Course V, Missions:

Whirligigs in China (Foreign Missions), Pruitt and Weeks. Paper, 35¢. Portraying the life of children of China. Suggestions to leaders and lesson helps are included in the text.

For Intermediates—Course VII, Missions:

1. Darlings in the Dawn (Foreign Missions), Little. Paper, 50¢. A graphic picture of a life full of thrills and adventure, as well as a stirring story of how Doctor Yates by his fearless courage and sympathy won many of the Chinese to Christ.

2. The Word of Their Testimony (Home Missions), Una R. Lowrance. Paper, 25¢. Stories of the transforming power of the gospel on Home Mission fields.

For Seniors—Course IX, Missions:

1. China Through A College Window (Foreign Missions) Sewell. Paper, 50¢. Probably the most intimate story of the Christian college in China ever given to the Western world.

2. Taking Christ Seriously (Home Missions), J. B. Lawrence. Paper, 35¢. A keen, forth-right thought-provoking book on Home Mission principles and policies which courageously faces the problems of our day.

For Adults—Course X, The Church Member and Missions:

1. His Golden Cycle (Foreign Missions), Bryan. Cloth, 75¢; paper, 50¢. The life of R. T. Bryan. A striking and engrossing story of one of Southern Baptists' great missionaries.

2. Up From Zero (Foreign Missions), Pruitt. Cloth, 75¢; paper, 50¢. Mrs. Pruitt knows North China as it was and as it is now, this she tells in a charming and interesting way.

3. Taking Christ Seriously (Home Missions), J. B. Lawrence. Paper, 35¢. A keen, forth-right thought-provoking book on Home Mission

principles and policies which courageously faces the problems of our day.

BR SULPHUR, LA. —o—

I am enjoying the Lord's work with the Southside Church, Sulphur, La. Fires of evangelism are burning brightly in Louisiana Baptist churches. In the southwestern part of the state Baptists are meeting false doctrines and isms with a positive message of salvation.

On a recent Sunday afternoon I baptized a group of 22 persons in the Calcasieu River. This group was unique in the age contrast and family relationship. The oldest was Mr. B. L. Franklin, age 75, the youngest, Charles Hamburg, age 7. Mr. and Mrs. Robert Ritter, husband and wife, who came to us from the Campbellites. Mr. and Mrs. Amida Vincent and two daughters were baptized together, and came to us from the Pentecostals. Mr. Vernon Graner and son, Vernon, Jr., were baptized together, and came from Catholicism. Ruby and Ruth Stine, twin sisters, and a brother Marvin Stine. David and Albert Grilette, brothers. Mildred and Bessie Myrl Fortenberry, sisters, and daughters of the pastor. C. H. Hudson, an only child. Margaret Vincent, youngest child of a family completing a family circle. Clifford Landry, the first of a large family to belong to a Baptist church. Hollis McInnis who had a sister to be baptized with him, but could not come.

The church has purchased a bus for use in the outlying sections. This plan of providing transportation has added many to our Sunday school roll. I believe the rural churches can get the school bus operators to make their regular runs on Sunday, bringing many to church.

On a recent visit to Tylertown on account of my step-mother's death, I found Rev. C. O. White on the field at Knoxy and Union, and Rev. C. McKay at New Zion and Crystal Springs. Walthall County is fortunate to have these fine young men ministering on these fields.

J. P. Fortenberry.

BR B. T. U. ATTENDANCE JULY 17 —o—

Jackson, First Church	128
Jackson, Calvary Church	162
Jackson, Griffith Church	250
Jackson, Northside Church	35
West Laurel Church	130
Meridian, 8th Ave. Church	125
Clarksdale Church	115
Newton Church	72
Summerland Church	41
Summerland, July 10	29

—o—

BR BROTHERHOOD ATTENDANCE JULY 17, 1938 —o—

West Laurel Church	48
Summerland Church	41
Summerland (July 10)	12

—o—

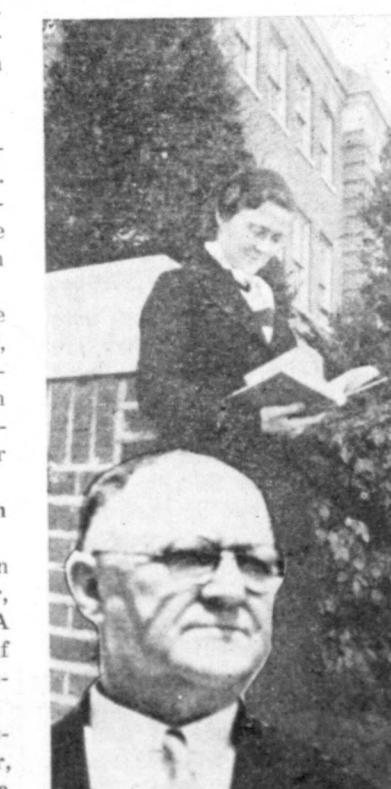
Bill: "Why does the whistle always blow for a fire?"
Joe: "It does not blow for a fire. It blows for water. They already have the fire."—Ex.

EASE THAT HEADACHE

You benefit doubly by use of Capudine—it eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

"Christian Colleges Should Be Christian"



DR. ANDERSON and THERESA

Dr. Anderson joins the faculty of Baptist Bible Institute in September. Theresa enters the W. M. U. Training School in Louisville.

writes Dr. P. H. Anderson, former Baptist Missionary to Canton, China, who rejoins the faculty of the Baptist Bible Institute, New Orleans, in September. Dr. Anderson in a letter addressed to officials of Blue Mountain College where his daughter spent four years and graduated in June, says in part as follows:

"... There has not been a day since Theresa began her course in Blue Mountain College but that we have been glad we sent her there. The school has measured up to our every hope, and we rejoice that Theresa has not disappointed you."

"It is our prayer and hope that Blue Mountain College will continue humbly to be Christian. To me the saddest fact about our general Baptist educational outlook is that teachers are employed in our Baptist schools who seem to hold in contempt the fundamentals of our faith. The Standard Oil Co. would not send a man to China to major in selling peanuts. The children of this world are in their generation wiser than the children of light."

"I am glad that I had the opportunity of visiting Theresa in Blue Mountain last spring. I was much pleased with what I saw, and could better understand Theresa's enthusiasm for the school. We pray God's blessings upon all of you in the great work of Blue Mountain College."

By the Fruits of Christian Education Ye Shall Know It.

BAPTIST ORPHANAGE
W. G. Mize, Supt.

A cordial invitation is extended to all interested friends of the Baptist Orphanage to make us a visit when in Jackson and see the progress that is being made in the new building program. The children and workers will give you a most hearty welcome.

Let There Be No Lean Months

The summer months are upon us. A goodly number from most congregations will be going on vacations. The attendance will be much smaller. Under these conditions the offerings to the Orphanage usually fall off. We believe it would add to the pleasure of your vacation, if, while you are spending money on yourself, you would remember the needs of the children in your church home, the Baptist Orphanage.

It is the custom of a number of friends of the Orphanage to send their contributions regularly every month. One of our very best friends sends a check every month for \$50. In the middle of the summer this check comes just the same. Won't you make it a point this year to let your offering continue to come to the Baptist Orphanage regardless of where you are? See to it that the summer months are not lean months for the children at the Orphanage.

The two story residence formerly occupied by the superintendent and family, also containing administrative offices of the Orphanage is being remodelled and will make a very desirable home for the larger girls. This is a twelve room house and after the new roof is on, new screens, additional baths installed and painting is done, this will be a very comfortable and ideal home for the senior girls.

We are still receiving offerings from Sunday schools and churches that were made on Mother's Day. Perhaps your Sunday school or church may be among the number who made an offering but have not yet forwarded it to us. If not, we shall be glad for you to mail same immediately. If you failed to take an offering it is not too late.

We have heard quite a bit about DEPRESSION and RECESSION but not enough about INTERCESSION. In your daily meditation won't you pray especially for the work of the Baptist Orphanage.

My Influence

My life shall touch a dozen lives before this day is done;
Leave countless marks for good or ill, Ere sets the evening sun;
So this the wish I always wish, The prayer I ever pray:
"Lord, may my life help other lives It touches by the way."

—Virginia Masonic Journal.

Patron Public Library: "The dime novel has gone. I wonder where it's gone to."

Staff Member: "It's gone to \$2.50."

SUBSCRIBE FOR THE BAPTIST RECORD.

THE HOLY BIBLE

—o—

The Bible is a wonderful book; there is no other literature like it; it is unique—II Tim. 3:16: "All scripture is given by inspiration of God."

Every chapter, verse, syllable, letter or character, from Genesis 1:1 to Revelation 22:21—as originally written—is inspired of God. That does not mean that every word that was written in it, was the truth; for in the third chapter of the first book we find a lie recorded that Satan told. And throughout the whole Bible there are statements recorded, here and there, that men made, that are false. But the fact is: that the writers of each book were inspired by the Holy Spirit, so that, whether quoting a lie that the Devil told or giving the opinions of men who were not inspired was truthfully recorded. We should be able to distinguish between the truth itself, and a truthful statement of fact, recording a lie or error. For that reason it is important to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The central theme of the written word is the revelation of the Living Word.

The Bible is a profitable book: first for its doctrine, and then for its reproof of sin, correction of error and instruction in righteousness. (See II Tim. 3:16). It was also given to make us "wise unto salvation, through faith which is in Christ Jesus" (II Tim. 3:15). And this is the heart of the gospel of salvation: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). It gives us a true history of the beginning of man, and God's dealings with men. That is one thing that can not be found in any other literature.

It is pitiable how destructive critics try to account for the origin of man; It would really be amusing if it was not so down-right sad. It is true that the history was briefly given until Abram—the man of faith—was called out, then of his race the history begins to go into detail: and lots of it into minute detail. But it is all important and: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). The whole Bible is full of prophecy from beginning to end and this, "prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21).

All the details of the first coming of Christ, His sufferings, His death, burial and resurrection were prewritten and fulfilled in minute detail. Also, His second coming with power and glory is prophesied in considerable more detail. These prophecies are also rapidly being fulfilled which vindicates I Cor. 10:11: That the ends of the world are upon us.

The Bible is indeed a wonderful book. It is interesting and fascinating. It contains the richest poetry

of all literature and the soul-exercise found in the Psalms is unsurpassed. The Bible is written in various forms of speech: figurative, parabolic, symbolic, metaphoric, and then, just simple plain statements of truth and fact.

Lots of the writers of the Bible is "hard to be understood": and these places that are hard to understand are the very passages that the infidel uses to try to discredit its teachings. That is a very dangerous thing for a man to do, for God says they "wrest" them unto their own destruction. It is foolish for a man to set himself up as a judge over that he can not understand.

—J. E. Heath.

Duck Hill, Miss.

—BR—
SOME BELIEFS AND CRITICISM?

To the writer's knowledge and understanding, there is nothing in the entire Baptist program that is contrary to the plain teaching of the Bible. It all expresses exactly our belief, but we wish to express our views on some things, as it seems good to do so.

Some time back we saw the picture of one of our and one of another Christian college basket ball teams. Now these boys were dressed or should we say undressed in the usual way that they do when playing basket ball. We do not mean to try to find fault, or an excuse to withdraw our support of the work. We do not give less than the tithe. Dividing it equally between local causes and the Cooperative Program. This plan agrees with our belief perfectly. Now we cannot reject any of the denominational

causes because of something they do that we do not like. As we find there are members of our church, and I guess always will be members, that do things we believe to be wrong. Even in our own family the members sometimes do things we do not like.

My father lived his youthful days during the time of the open saloon and public dance hall and such. He regarded, and taught us to regard, the saloon, the dance hall, and the wearing of scanty clothing in public places as is done in this case and at public bathing places, of the same class. We still do that. When my daughter comes to the time, and decides to go to college, I would want her to go to a church college. But with this attitude naturally it would hurt should she decide to participate in some things permitted by even these church schools. So if I am off or mistaken in this, I wish the brethren would put me right through the Record, or by letter.

—W. S. Oswalt.

Ackerman, Miss.

—BR—

The Bowmar Avenue Baptist Church of Vicksburg has held a 2-weeks Vacation Bible school which proved to be both interesting and valuable. Eighty-four were enrolled and the attendance was high throughout the duration of the school. Among the many pleasing benefits was the keen joy for the fifteen workers who helped in the programs daily. To them it was another unit in their training in service. The children were happy over their handicraft as well as Bible knowledge, patriotism, and social culture.

Enjoy Two Vacation Weeks

AT RIDGECREST ASSEMBLY

I. The Bible and Christian Life Conference

AUGUST 14-21

Daily messages by Dr. W. O. Carver
and Mrs. W. J. Cox

Mr. B. B. McKinney will teach a class
in Sacred Music

Outstanding ministers will preach:

A. J. DICKINSON	ANDREW POTTER
C. E. MATTHEWS	F. B. THORN
EDGAR GODBOLD	O. T. BINKLEY

Leading college presidents will bring addresses.

S. C. GARRISON	D. M. NELSON
B. E. GEER	T. V. NEAL
GORDON SINGLETON	J. R. GRANT
W. S. ALLEN	ULLIN W. LEAVELL
SPRIGHT DOWELL	J. T. WARREN



DR. W. O. CARVER
Louisville, Kentucky

II. There is

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marriage laws

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2. Preaching Week

AUGUST 21-28

Doctor Truett will preach twice each day

Conferences:

Relief and Annuity Board
Baptist Brotherhood

For Reservation, Write



PERRY MORGAN, MANAGER
RIDGECREST, NORTH CAROLINA

ADDRESS ON SOCIAL SERVICE
Glen Eric Wiley

—

Isaiah said: "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."

How we who have been saved do thank God for Jesus Christ! He not only saved us for heaven hereafter, but he saved us to live heavenly lives in this world. He is our strength, and without him we could do nothing. In this address attention will be called to several evils in our land, but let it be said in the very beginning that not one Christian who refrains from the evils mentioned in this address does so in his own strength. We do so only in the power of the indwelling Christ.

It is sad but true that many of our church members do not lead exemplary lives, but prefer the ways of the world. God's word is emphatic when it says: "Thou shalt not take the name of the Lord thy God in vain." Some people think that this commandment refers to swearing and cursing; but it does not mean only that. The word "vain" here means "without purpose, empty." In other words, if you profess to be a follower of Christ, and pretend to serve him, when at heart you are sinful and wicked, you are playing the part of a hypocrite, and God will not hold you guiltless for thus taking his name in vain. May God turn back any of our people from living lives of vanity and emptiness. There are several things about which we must expect international friction.

We register our protest here and now against any war of aggression or conquest, such as is now raging in China. It seems that, little by little, Japan has been chewing off bits of China, and now she seems to be trying to swallow the rest whole. The entire civilized world resents Japan's attitude toward her sister nation. If Japan knew Christ, there would be no war in the Orient. Our task is to evangelize.

IV. There is the matter of race relations.

As Christians, we answer "yes" to the question, "Am I my brother's keeper?" We realize that the black man did not come to this country of his own free will, but was brought here by force, by his white brother. Therefore the white man owes him protection and guidance. Our task is to bring about a state of mind among white people that will recognize the right of the black man to just as fair a trial as the white man. God made them both, and the black man is entitled to justice. Lynching helps nobody, but hurts all. One of the finest things toward the better understanding of the two races and toward a bettering of conditions among our black friends is the splendid manner in which the ministers of the two races are cooperating.

V. There is the matter of divorce.

It is said that about one out of every seven marriages in the United States winds up in the divorce courts. We thank God for the other six couples that stayed together. It is an alarming state of affairs when one out of every seven marriages goes on the rocks. Of course the only solution to this problem is the application of the gospel of Jesus Christ to human hearts. But, until men and women do know Christ personally, the only help to be had is more rigorous and strict marriage laws.

For instance, we have heard much lately about child marriages. One case, at least, has occurred right

at our own doors. The only remedy for such a situation is for the legislatures of the various states to cooperate in providing suitable restrictions and regulations concerning this most sacred and vital of all human relations.

III. There is the matter of international relations.

Here is where the Christian finds himself doing some real thinking. How far can a Christian go in this matter of war? Some have gone so far as to say that a Christian never can engage in war and remain consistently a Christian. Well, suppose I have to travel through a forest inhabited by wild beasts? Would Jesus bid me leave my gun at home? Suppose a wild beast of a man is coming at my family with a club or a knife or a gun. Must I stand by and say that I do not believe in violence, while he murders my loved ones before my eyes? It is necessary to use some common sense in this matter of war. I do not believe that Jesus demands that a nation shall stand by and see its citizens murdered, its homes destroyed, its institutions demolished without ever raising a hand in self defense. Surely, it is not the spirit of Jesus to fight our fellowman, and if all men had the spirit of Jesus, there would be no such thing as international discord. But, until Jesus is universally loved and worshiped we must expect international friction.

We register our protest here and now against any war of aggression or conquest, such as is now raging in China. It seems that, little by little, Japan has been chewing off bits of China, and now she seems to be trying to swallow the rest whole. The entire civilized world resents Japan's attitude toward her sister nation. If Japan knew Christ, there would be no war in the Orient. Our task is to evangelize.

IV. There is the craze for gambling.

I know nothing of the history of gambling, but I do not see how the craze ever could have been more rampant than it is today. It has permeated every nook and corner of our land. Besides the gambling places where men place large bets, and fortunes are won and lost on the turn of a wheel, there is every sort of device to tempt the weak. Even washerwomen, newsboys and school children are wheedled out of their nickels and dimes. Vast sums of money are taken from the people in this way every year.

But the economic feature of this evil is the least important. There is the deadening effect upon the community's morals. People are taught to expect something for nothing, and when they do not work for a living, vice and crime are bred.

It also deadens spiritual power. How can a person gamble and be interested in souls? Our colored brother Davis, of Beulah Baptist Church, told some of us the other day about seeing one of his flock go into a bolita shop and come out and go right into the church. He said he prayed that the Lord would keep him from getting mad, for he didn't want to be guilty of sinning himself, like the bolita-playing member. He said he got up and asked the congregation how they ex-

pected to have a revival and try to win gamblers when the revival was being run by gamblers. He said they had gamblers singing in the choir, passing the collection plate, and even serving the Lord's Supper. And I tell you, honestly, he wouldn't have been far wrong if he had made that same speech to some of our white churches. God help our people to get Christ into their hearts and give up this iniquity that is keeping sinners from coming to hear the gospel!

V. Then there is liquor.

What a fix it has gotten us into! Here is woe, madness, murder, poverty, all in one. When I heard the President say that repeal would not bring back the old saloon, I did not believe him. But he was right. We do not have the old saloon back. The old saloon was a place where self-respecting men would not be found, and where no woman would go except characters of the underworld. But see how it is now, Instead of saloons, we have "Cocktail Parlors," and so forth, ladies especially invited. It used to be that if a woman detected the odor of liquor upon a man's breath, she would have nothing more to do with him. Today, she lights her cigarette from his, places her foot alongside of his on the brass rail, says "Here's how!" and swigs her liquor along with him. With the return of liquor has gone that word "modesty" and along with it much of what used to be spoken of as "feminine charm."

In the old saloon days there were 177,000 licensed saloons. We now have approximately a half million places where booze may be bought legally. The condition is far worse than it ever was before. Instead of the old red-nosed bartender, we have today pretty girls serving liquor to lustful men. There are more girls serving as bar-maids today than there are young ladies in all our colleges in America. Dr. Solomon says there are four times as many! What an atmosphere for our daughters!

And now come the jook joints! These are places where young girls serve as hostesses and dance with the men customers who buy liquor. They are paid such low wages that they are compelled to live as prostitutes if they are to live at all. The ordinance recently passed by the Tampa aldermen is one of the best things done here in a long time. It regulates hours, wages and ages of the girls working in these places. It would have been better to do away with them altogether, but we had better be thankful for this much. However, it will do little good unless it is enforced. This should be the means of saving many young women from lives worse than death. Any man who will engage in this nefarious business is not a fit character to be tolerated in any community!

What are we going to do about it? There is only one thing we can

do about it, and that is to keep our people informed as to the evils of strong drink, and so help them to do their own thinking, rather than let the liquor crowd do their thinking for them. May God keep us busy, never slackening our efforts in the fight against this evil.

VI. There is the urgent matter of filthy literature.

Magazines are being sold on our newsstands here in Tampa that are so vulgar and vile that they cannot be sent through the United States mails. Some of them contain pictures of nude women, and other vulgarities. Some of the stories in them are so putrid that once read they never can be torn from the mind. And these magazines are being purchased for the most part by school children. There are photographs also taken of vile and obscene subjects, too indecent to be mentioned in this company, being sold to school children.

—Florida Baptist Witness.

BRADFORD CHURCH

—o—

Bradford Missionary Baptist Church held its annual monthly services July 9 and 10 with the Rev. L. F. Dorroh as pastor. Good attendance in these services with the help and power of our Lord and Saviour Jesus Christ. We are pressing forward in the Lord's work at this place and may the blessings of God rest and abide upon The Baptist Record and all that are concerned in carrying the Gospel of our Lord and Saviour to a lost and dying world, and may it bring many lost souls to the throne of Grace and to the feet of Jesus.

We will begin our annual meeting the second week in August with the Rev. L. F. Dorroh as pastor. Rev. J. B. Dorroh will assist him as a visiting pastor in the meeting. May the power of God be in our midst and give us a blessing in this meeting. We will also begin our Vacation Bible school the third Sunday in August.

On the night of June 18 we had the pleasure of having Rev. J. B. Middleton, pastor of the First Baptist Church of Eupora. He delivered a good sermon on Isaiah 46.

May the blessings of God be with and abide with you forever is my sincere and earnest prayer.

L. R. Pittman, C. C.

**MANY SOUTHERN FAMILIES
Know How Good PALMER'S
"SKIN SUCCESS" OINTMENT**

**is for Blackheads, Surface
Pimples, Itching, etc.**

For years, many of our finest old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin . . . and for those surface pimples, blackheads, bumps, and blotches that will sometimes appear on the skin.

To help soothe and heal both skin and scalp, rely on the good old standby that your grandmother depended on. You can't do better. It's only 25¢ at drug counters everywhere. But be sure you get the genuine.

Soothe TIRED EYES
John R. Dickey's Old Reliable
Eye Wash
Used 65 Years
Genuine in red box
25c and 50c sizes. Ask
your druggist for new
large size with dropper.
Dickey Drug Co., Bristol, Va.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

LET'S GO

By A. L. GOODRICH, Cir. Mgr.

GOING PLACES

Antioch (Lawrence County):

We were privileged to preach for these good people in their annual revival meeting and how the crowds came. In fact, the older members said that Antioch is noted for crowds. There were 23 additions.

Rev. B. E. Phillips who has been pastor at Newhebron for 20 years is the beloved pastor. The Antioch people not only said that they love and appreciate their pastor, but proved it by visible evidence. On Thursday night they brought a shower (cyclone would better express it) for Pastor Phillips.

Antioch is coming along and increasing its support of the organized work.

Brother Noel Lambert is the Sunday school superintendent and is doing a good job.

Mrs. J. B. Lambert is the W. M. S. president.

Brother H. T. Shivers though living in Monticello still works with the Antioch people and didn't miss a service.

For 20 years Rev. J. J. Terry was the Antioch pastor and though getting along in years, he still takes an active part.

Half the families at Antioch get the Record. But that is usually the case where B. E. Phillips is pastor. In fact, any preacher is a better man after a week with Pastor Phillips.

Lawrence County subscriptions are recorded as follows: NEWHEBRON 47; PLEASANT HILL 12; ANTIOCH 15; Silver Creek 10; Society Hill 1; Monticello 10; Fair River 5; Oakvale 3; Verna 2; Jayess 3; CALVARY (Silver Creek) 33; Spring Hill 3; Oma 1; PROVIDENCE 45.

Dripping Springs (Noxubee Co.):

Though not a large church these good people attend church.

Dr. R. R. Keathley is the pastor and he must be a good one. They are having him to hold his own meeting.

We presented the EF plan and it appealed to them. So they adopted it thus and there.

Shuqualak:

The pastor, Dr. R. R. Keathley, says the Shuqualak people are progressive.

Rev. W. L. Day of Collins is to lead their revival meeting.

Last year there were 23 baptisms, the church was painted and the parsonage remodelled.

Mrs. R. R. Keathley and Mrs. Geo. Anderson are the progressive leaders of the W. M. S.

Brother Frank Prince is doing good work as superintendent of the Sunday school.

We presented the EF plan and they liked it. Late information is that they expect to adopt it at an early date.

We greatly enjoyed the hospitality of the Keathley home.

Noxubee County subscriptions are as follows: MASHULAVILLE 41; BROOKSVILLE 15; Prairie Point 1; Gholson 1; Macon 4; Shuqualak

7; DRIPPING SPRINGS 7.

DeKalb:

Rev. J. R. Davis is the beloved pastor at DeKalb. At Mississippi College he was voted the most promising ministerial student. He is carrying on in a way to fulfill that promise.

The Sunday school has doubled in attendance in twelve months. The superintendent is Clifton Anderson.

Brother Alford is the progressive B. T. U. director. Mrs. E. S. Talbert as president of the W. M. S. keeps it functioning on all cylinders.

The church has been covered and done on a pay as you go basis, the preacher showered and plans made to build Sunday school rooms.

Since January 1 there have been 19 additions not counting the recent revival.

The deacons met at an inconvenient time, gave us a good hearing and felt that they would soon adopt the EF plan.

Kemper County has subscribers listed as follows: DeKalb 6 and 5 R. F. D.; SCOOBA 53; Friendship 1; Porterville 1; SALEM 67; Electric Mills 1.

Leakesville:

Rev. W. E. Stewart is sometimes called the bishop of Greene County. At least he is a greatly beloved pastor. He is also pastor at Beaumont and New Augusta.

In a recent meeting Otis Perry preached. There were 33 additions.

The church is out of debt.

They have recently completed a Sunday school addition. This was done without debt.

They have recently completed a Sunday school addition. This was done without debt.

D. L. Bryant is the Sunday school superintendent and a good one.

The same is true of Mrs. A. Graham, president of the W. M. U., and L. Prince, B. T. U. director.

We presented the EF plan to the deacons and they hope soon to adopt it.

To have missed the hospitality of the Stewart home is to have missed one of the joys of life.

Greene County has subscribers listed as follows:

STATE LINE: McLain; WEST SALEM 30; Leakesville 5.

—o—

SEVENTY-TWO YEARS YOUNG

Mrs. J. A. Mayatt of Meridian recently renewed her subscription to the Record the "nth" time. As she is only 72 years young, July 23rd, she counts the Bible and the Baptist Record her main reading diet.

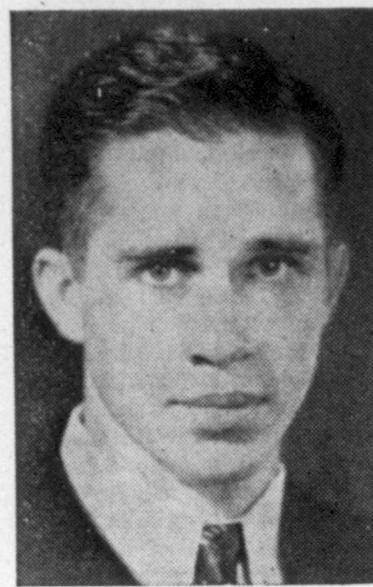
—BR—

WALNUT

—o—

Our revival started the third day of July under very unfavorable conditions, due to heat and the highway; trucks keeping our town filled with dust such as I never experienced, and the lateness of our farmers due to much rain.

But we had a great meeting. To the Lord be our thanks, Rev. E. D. Estes, our state evangelist, did the preaching for ten days, and I think it is putting it very mild to say he did some mighty preaching, not of the popular kind, but of the Bible kind. Indeed he preached the Bible in every message, simple yet strong and clear. Oh, how we need such



BERGEN BUTLER



HARRIS BUTLER

HONOR GRADUATES

—o—

Bergen Butler and Harris Butler, sons of Mr. and Mrs. B. F. Butler, of Liberty, Miss., were in the 1938 graduating class of Mississippi College, Clinton. Both were graduated with high honors, winning the Bachelor of Arts degree with special distinction.

Bergen held a fellowship in the chemistry department and will do

graduate work at the University of North Carolina next session, where he has an assistantship in chemistry.

Harris held a fellowship in mathematics. He had the choice of an assistantship in mathematics at Louisiana State University while doing graduate work, or a responsible position in the engineering department of the Tennessee Valley Authority. He chose the latter. Both are stalwart Christians.

D. M. Nelson, President.

preaching everywhere. His message will, I believe, continue to bear fruit.

Frank Adams of Paragould led our singing for the third year. I think he is the happiest man in his work anywhere, with a great tender soul; able in prayer and consecrated to his calling. One of the finest singers and leaders I have ever had in my work.

Our church is not quite three years old, but our membership has more than doubled and after building a very splendid ten room brick building and nicely furnishing it, we have just completed a \$3,000.00 pastor's home. It is now ready for the pastor to move in.

But at this writing the pastor is in Southmay, Texas, for a two weeks' revival, and therefore, cannot move in.

T. R. Hammons.

—BR—

ZIM SAPS American Business Men's Foundation

—o—

If a driver drinks like a fish, the car is liable to turn turtle.

Wet measure.—Two pints 1 quart, 2 quarts one fight, one fight 2 cobs, two cobs 1 magistrate, 1 magistrate 7 days.

Another law of averages: drive while drinking and it's an average of three days until the funeral.

In any statistical argument the drys are bound to beat the wet, as statistics are naturally dry.

A man sometimes drinks to forget and about the only thing he forgets is when to stop.

The drunk in the gutter is a pitiful sight. However, he is much safer than the one behind the steering wheel.

A corkscrew has been the turning point in many a girl's life.

The wage of gin is breath.

Friend, "Why do you have such misspelled words and such grammar on the signs in your windows?"

Storekeeper: "People think I'm a fool and they come in expecting to get the best of me. Business is the best I've had in years." —Ex.

—BR—

It was a little New Hampshire village among the mountains, where the country store served as post office, circulating library, shoe store, and everything else combined, that a Boston lady, glancing over the books, inquired, "Have you Browning?"

"No," said the attendant, somewhat regretfully, and not knowing just what kind of an article Browning might be, "we have not." Then more brightly, "We have blacking and blueing, and have a man who does whitening. We occasionally do pinking. Would any of these do?" —Ex.

—BR—

An Englishman was walking along a river bank in Ireland when it started to rain. Presently he found an Irishman fishing with his line under a bridge.

"Why," he asked, "have you got your line like that?"

"Sure, yer hanor," replied the angler, "won't the fishes be crowding in out of the wet?" —Montreal Star.

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OLD SERIES
VOLUME LX.

HISTORY OF
In the autumn of 1800, a company of settlers from New England, N. O. and N. C. moved through this section. The first settlement was organized in 1801, in a spot in the valley of the White Oak River, near the home of John White Oak. Before, a passing party had stopped there, and a pine tree had been cut down, and the blue October leaf had been gathered by a settler and found to be a fine specimen.

Attracted by the beauty of the surroundings, the settlers moving into the valley, and finding the soil rich and fertile, formed the nucleus of the community.

County Line." —Rev. J. P. Johnson, in a letter to the editor of the "Daily Advertiser," in which he says: "The name of the county line is derived from two neighboring counties, N. C. and N. S., which meet at the county line.

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